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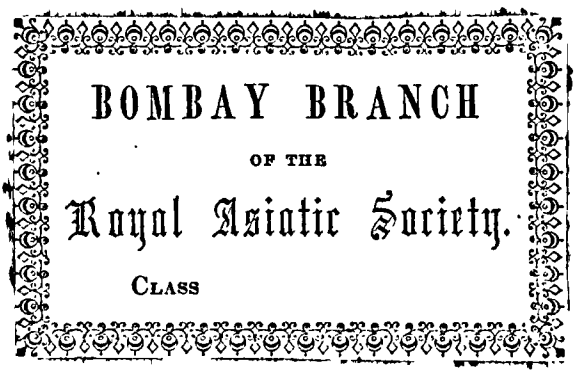

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Life of Saint Katherine.

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The

Life of Saint Katherine.

FROM THE ROYAL MS. 17 A. XXVII., &c.,

With its Latin Original

FROM THE COTTON MS. CALIGULA, A. VIII., &c.

EDITED,

WITH INTRODUCTION, NOTES, AND GLOSSARY,

BY

DR. EUGEN EINENKEL, M.A.

LL.m 61

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PREFACE.

If this edition should prove to be useful, it will chiefly be due to those who, by encouragement or otherwise, have assisted the editor in his work. He therefore thinks he cannot make a better use of his preface than in giving the names of, and conveying his thanks to, his helpers.

The Revd. James Morton and the Revd. Charles Hardwick, and those of their works, of which use has been made, are named in the Introduction below. As the former, I am sorry to say, is no more amongst the living, I think it proper to give a brief account of the life and works of this distinguished scholar.

The Revd. James Morton, B.D., Vicar of Holbeach, etc., was a native of Kelso. He was ordained Deacon in 1811 and Priest in 1812, by the Bishop of Durham. He was a ten-year man, of St. John's College, Cambridge, and took the degree of Bachelor of Divinity on July 1, 1824. He became Vicar of Holbeach in 1831, etc.[1] He died at the Vicarage of Holbeach, Lincolnshire, July 31, 1865, aged 82. As an author or editor, he published the Memoir and Poetical Remains of Dr. John Leiden, 1812; the Monastic Annals of

[1] See Crockford, Clerical Dictionary, 1860, and the Memoir in *The Gentleman's Magazine*, Sept. 1865, pp. 390–1, from the *Edinburgh Courant*, etc.

Teviotdale, 1832; the Legend of St. Katherine, 1841, for the Abbotsford Club; and the Ancren Riwle, 1853, for the Camden Society.

The Revd. J. Morton's knowledge of Middle English was profound, and almost surprising, if we consider the then state of English Philology. As a proof of this may be cited his translations of the Ancren Riwle and St. Katherine, which, apart from some slight mistakes, deserve to be called exact, and are still useful.

The Revd. W. W. Skeat's share in this edition is nearly as important as those of the two scholars just mentioned. His experienced hand will be easily discernible in the notes on the vv. 387, 538, 1309, 1617, 1690, 1827, and 1940.

The editor likewise begs to give his thanks to Mr. F. J. Furnivall and Mr. Henry Hucks Gibbs, who, by their conscientious revisions, have greatly contributed to the accuracy of the texts.

The editor is well aware of, and does not try to make an excuse for, the many imperfections of his work, which came to his notice too late to be removed. He, however, begs his readers to consider that a work but seldom receives the form its editor intended to give it in starting.

INTRODUCTORY REMARKS.

THE HISTORY OF ST. KATHERINE AND HER LEGEND.

Katherine of Alexandria is one of those saints, the originals of whom are so much shrouded in mystery, that, but for some unmistakeably historical evidence turning up in their behalf, it remains at the historian's discretion whether he will accept their existence or reject it.

Though with respect to our St. Katherine, from a comparatively early date till up to the time of the Reformation, doubts have been raised and inquiries made as to the bona fides of her hagiologists, the question of her existence has not been settled—so far as with the present material this could be done—until very recently, by a little treatise entitled 'An Historical Inquiry touching St. Catherine of Alexandria, to which is added a Semi-Saxon Legend, by Ch. Hardwick, Cambridge, 1849,' in which the learned author disposes of his subject with such research and impartiality, that in taking from him the few particulars we require regarding the history of our saint and her legend, we need not be afraid of being led wrong.

Though, if true, the incidents of the saint's life were so full of special interest, that they could not possibly pass or remain unnoticed by contemporaneous or later writers, we nevertheless look in vain for anything like a proof of her existence for many centuries after her supposed death. A passage in the Historia Ecclesiastica by Eusebius (who wrote shortly after her death), has, from its resemblance to some incidents in the legend of our saint, been thought an allusion to her. But as by some other strong evidence, Eusebius, who adds no name, is almost conclusively proved to allude, in the passage referred to, not to St. Katherine, but to St. Dorothea, likewise a native of Alexandria, the above assumption can safely be dismissed as unfounded.

The first undoubted allusion to, and at the same time narrative of, St. Katherine's life and passion, is contained in the so-called Menologium Basilianum, a collection of legends compiled for the use of the Emperor Basil the First, who died in 886. As it is interesting to see how considerably the legend has been changed and enlarged in the course of a few centuries, I reprint it from the oldest edition existing, published at Urbino in 1717,[1] adding a translation below it.

Ἡ Μάρτυς Αἰκατερίνα ἐγένετο ἀπὸ Ἀλεξανδρείας, θυγάτηρ βασιλίσκου τινὸς, πλουσίου καὶ ἐνδόξου· εὔμορφος πάνυ. Εὐφυὴς δὲ ὑπάρχουσα, ἔμαθεν ἑλληνικὰ γράμματα, καὶ ἐγένετο σοφή· λαβοῦσα καὶ γλῶσσας πάντων τῶν ἐθνῶν. Ἐπετελεῖτο δὲ ἑορτὴ τοῖς εἰδώλοις παρὰ τῶν ἑλλήνων· καὶ θεωροῦσα τὰ ζῶα σφαζόμενα, ἐλυπήθη. καὶ ἀπῆλθεν εἰς τὸν βασιλέα Μαξιμῖνον, καὶ ἐφιλονείκησεν αὐτὸν, εἰποῦσα, ὅτι διὰ τί ἐγκατέλιπες Θεὸν ζῶντα καὶ προσκυνεῖς εἰδώλοις ἀψύχοις; ἐκεῖνος δὲ ἐκράτησεν αὐτὴν, καὶ ἐτιμωρήσατο ἰσχυρῶς. Καὶ μετὰ τοῦτο ἔφερεν ὁ βασιλεὺς πεντήκοντα ῥήτορας, καὶ εἶπεν αὐτοῖς· ὅτι διαλέχθητε πρὸς τὴν Αἰκατερίναν, καὶ πείσατε αὐτήν. ἐὰν γὰρ μὴ νικήσητε αὐτὴν, πάντας ὑμᾶς κατακαύσω πυρί. Ἐκεῖνοι δὲ ἰδόντες, ὅτι ἐνικήθησαν, ἐβαπτίσθησαν, καὶ οὕτως ἐκαύησαν ἀπεκεφαλίσθη δὲ καὶ αὐτή.

The martyr Aikaterina was the daughter of a rich and noble chieftain of Alexandria. She was very beautiful, and being at the same time highly talented, she devoted herself to Grecian literature, and to the study of the languages of all nations, and so became wise and learned. And it happened that the Greeks held a festival in honour of their idols; and seeing the slaughter of the animals, she was so greatly moved that she went to the King Maximinus and expostulated with him in these words: "Why hast thou left the living God to worship lifeless idols?" But the emperor caused her to be thrown into prison, and to be punished severely. He then ordered fifty orators to be brought, and bade them to reason with Aikaterina, and confute her, threatening to burn them all if they should fail to overpower her. The orators, however, when they saw themselves vanquished, received baptism, and were burnt forthwith. She, on the contrary, was beheaded.

Upon this simple narrative are founded—whether directly or not is left open to doubt—the elaboration in Greek by Simeon Metaphrastes of about the beginning of the tenth century, and another and somewhat later version (likewise in Greek) by one Athanasios. The latter story, of which up to the present only two copies are known to exist,[2] is evidently the prototype of

[1] Vol. i. page 213.

[2] The first in the library at Vienna, the other in the Bodleian Library at Oxford (Baroccian Collection, No. 180), the two, so far as we could ascertain, only differing in minor points, as transpositions or insertions of words.

the Latin legend printed in the present edition, which in its turn again is, as will be seen, the original of our Middle-English, or rather Late-Old-English poem.

There are a great many more Middle-English versions, both in the library of the British Museum and elsewhere. Many of them have already been edited by J. O. Halliwell, Horstmann the indefatigable publisher of legends, and others. Other versions are, I understand, on the point of being published. It would lead me too far to examine them all, even if I were to give no more than a short account of their respective dialects, ages and forms. Nearly all of them, moreover, do not go back upon Athanasios's version, but upon Simeon's, and so claim our interest only in a secondary degree.

With regard to elaborations of the legend in general, and without confining ourselves to English soil, there are several which I cannot pass unmentioned. One I name because of its author's name, he being no less than the Italian Pietro Aretino, the great reviver of antiquity;[1] another, on account of the works of art by which its copies are embellished, and the interesting circumstances which attended its origination. It was composed at the command of Philip the Good of Burgundy, by his secretary, Jean Mielot.[2]

In this work is already to be found St. Katherine's genealogy, baptism, and marriage with the Divine Saviour, fictions which are no doubt derived from an older source, as they are frequently met with in English legends of the fourteenth and fifteenth centuries.[3]

Finally, I mention, as the highest possible development our legend could attain to,—a fate which only a very few other legends shared with it,—some adaptations for the stage. And, indeed, it was not to be expected that the thoroughly dramatic character of the plot, which, even in the quickest perusal,

[1] There are two old prints of the 'Divine' Aretino's Vita di Catherina Vergine in the possession of the Br. Mus. Both of them are supposed to have been printed in Venice, the one probably in 1540, the other a year later.

[2] Copies of this work, which is more an independent creation than a version or elaboration, are to be found at Paris and Brussels. A renovation of it, together with facsimiles of the most elaborate miniatures and numerous modern drawings, was published two years ago in Paris.

[3] Harl. MS. 2258, Cott. Tit. A. xxvi.

any sensible reader must become aware of, should remain unnoticed[1] by the stuff-hungry writers of the great epochs of the French and English Dramas.

There were two attempts to adapt our legend for the stage, and both of them proved failures. It is not for me to inquire into the reasons of this fact, but some of them are so obvious that a few words will suffice to point them out.

That Saint Germain's play did not succeed is evidently due in the first place to the general conservative tendencies of the French classic drama, but in particular to the way in which the character of the heroine is treated. The spectator or reader cannot reasonably be supposed to take interest in the doings and sayings of a person whose behaviour is of such invariable saintliness, and whose entire individuality is raised so unattainably high above the common standard of men.

The same drawback is found in Dryden's tragedy, 'Tyrannick Love,' and the absence of the other, which we took occasion to blame in the French tragédie, is wholly made up for by the emptiness of the character of the Emperor, whose rants have always been the sport of criticism, and were at length, if we may trust his own confession, the shame of the poet.

I cannot conclude this chapter without some further remarks concerning the history of our saint, though these remarks may take us back to the point from where we started.

As I said above, it has not been possible to establish the existence of a person whose life can resemble in the slightest the particulars given by the imperial hagiologist, in whose legendary, St. Catherine is, for the first time, undoubtedly mentioned.

Now in the history of Christianity, we meet with very many cases where features and attributes of pagan gods or heroes have been transmuted into those of the persons of the Trinity, the holy mother, or the saints, or where traits of the evil spirit and his followers have been imparted to pagan gods. This occurred

[1] We hear from Matthew Paris of a miracle play of St. Catherine, which Geoffrey, a learned Norman, and future abbot of St. Albans, wrote and intended to have acted by his scholars. See Matt. Paris. Vita. Abb. S. Alb. p. 56. And by a strange coincidence, this note of Matthew's—for nothing but this is left us—is, at the same time, the first trace of theatrical representation in England altogether.

sometimes to such an extent, that in certain times, and certain countries bordering on those which were already Christianized, it must have been difficult for people to keep these two sets of divinities asunder. These were the countries where the most capricious changes and transmutations of this kind were likely to occur, where gods and heroes worshipped of yore, might continue to be so in a new guise after Christianity had taken firm hold of the country. And in a country like Egypt, where between the second and fourth centuries the struggle of pagan worship was fiercest and most tenacious, the heated imagination of the people must have been particularly apt for transmutations of this kind. Now it so happens by a strange coincidence, that the figure which, in this time and in this struggle of worship against worship, plays the most important part, is that of a woman—of a woman whose character and intentions were as pure, her abilities as high, as her fate was tragic and melancholy. What, then, is more natural than that a person whose talents were so extensive, the particulars of whose life were so full of thrilling interest that they must have made an indelible impression upon the popular mind,—that such a person, I say, should continue to be regretted and revered when the sanguinary struggle was settled, and when the worship for the cause of which she had waged war, and finally suffered death, was in the end overpowered and destroyed?

I scarcely need say that I mean the pagan philosopher Hypatia; and I cannot but express my astonishment that no one before me thought of untwining the knot in such a simple and natural way; so striking are the similarities of the life of our saint with that of her pagan paragon.[1] Time, place, and background exactly agree. Both ladies are of high and noble origin; both deeply, and from their childhood, imbued in the sciences of paganism; both reasoning with philosophers, and, indeed, philosophers themselves; both suffering and dying for

[1] I accidentally came across an interesting article in the Fortnightly Review, vol. xi. on a subject similar to ours, discussing the transformation, by the Middle Ages, of Virgilius the Poet into Virgilius the Enchanter. The learned writer closes his discussion with the judicious remark that, if Virgil had lived after the Christian era, the popular belief would no doubt have made him a saint.

their belief. Here, too, in the religious story as in Egyptian history, we have a representative of the worldly power playing an ominous part in the tragedy, he being in reality the only slayer of the virgin. If we come to speak of the alterations which the plain historical facts have undergone, there is indeed not one of them which might not easily be accounted for, either by the change of religion or by the changes of times.[1]

OUR MANUSCRIPTS.

THE LATIN TEXT.

The Latin legend does not appear here in print for the first time. Besides the copy of an old print which Mr. Hardwick mentions in his Inquiry, and which, on the ground of some MS. notes found in it, is supposed to have been made by Kölhof of Cologne, there are two more copies of a different edition of it in the possession of the British Museum, which is believed to have been printed at Bâle about the end of the fifteenth century, though neither place nor date is mentioned.[2]

The text I give is that of MS. Cotton, Caligula A. VIII., written in Roman characters, and by a rather careless hand, of about the middle of the eleventh century. The writer was indeed so careless in his transcription as to make a revision of it necessary. There are three or four hands discernible in the corrections: some of them date from a comparatively late period, though none of them seems to be later than the end of the thirteenth century. But even the revisers left many blunders uncorrected, which will easily be detected by consulting my footnotes.

[1] P.S.—Mr. H. Hucks Gibbs has since pointed out to me that in 1848 Mrs. Jameson did identify St. Katherine with Hypatia.—*Sacred and Legendary Art*, ii. 87-8.

[2] It is printed and bound with a tract on Christ's passion, the whole being entitled: Passio Johannis Kannemann Sacre Theologie Professor Ordinis minorum. Necnon alius tractatus de Christi passione. Una cum legenda beate Katherine virginis.

These notes represent the various readings of a Leipzig MS., a town once famous for its culture of the saint.[1] This MS. is in Gothic characters, and carefully written, and seems to be about as old as the Cotton MS. The reason why I did not put the Leipzig MS. into my text is simply because it necessarily cannot be so closely related to the Middle-English elaboration as the English MS., the peculiarities of which account for certain omissions or mistranslations in the English text. The same reason caused me to retain the old punctuation and the old spelling, quaint as they are. The only change I made, besides extending the abbreviations, was to put v, U and j, instead of u, V, and i, wherever in modern times it is usual to do so.

And this course was taken to facilitate the reading. I should have liked to render *e* by *ae*, which in certain cases it is intended to represent. But as in my MS. the use of this *e* is anything but regular,—not to mention those abbreviations in which it was impossible to use it at all,—I had to abstain from putting *ae*. A few accents occur on the last leaves. I have given them as a kind of curiosity, rather than with the view of being accurate. In regard to part of the revision mentioned above being posterior to the elaboration, I took care to note every correction, and give the original reading whenever it could be found out with any certainty. The various readings of the Leipzig MS. are restricted to those conveying a different idea or relativity. Orthographical differences have not been registered.

I abstained from giving the various readings of the prints. As they are almost as carelessly printed as the Cott. MS. is written, the readings would only have swelled the notes without affording great benefit. I make sure that the two MSS. are fully sufficient, not only for my special purpose, but for giving a clear idea of the original text, and of its literary merits.

As I have elsewhere[2] closely collated the Latin text with its M.E. elaboration, one might think I could have done without

[1] The large paintings covering the walls of one of the arcades of what is now the University, representing scenes from the saint's passion, will be known perhaps to some of my readers. These paintings are not without some artistic merit.

[2] In a disquisition entitled: Ueber den Verfasser der Neuangelsæchsischen Legende von Katharina, Anglia, vol. v. pp. 110–122.

the Latin altogether, especially if I commented on all the passages requiring a still closer collation. But apart from the advantage of always having the chance of consulting the original in case of the many puzzles offered by the M.E. text, I hope to receive the thanks of many a scholar for printing the whole, as I have every reason to believe that MSS. as well as prints of this Latin text, are exceedingly scarce, a fact which, considering the numerous French and German elaborations based upon it, is certainly to be regretted, and could not but seriously tell upon the various inquiries written about them.

THE MIDDLE ENGLISH TEXT.

This Middle English version has been edited twice already. First, by the Rev. James Morton for the Abbotsford Club, then by the Rev. Mr. Hardwick for the Cambridge Antiquarian Society, as an appendix to his above-mentioned Inquiry (p. vii). But as, not to mention other shortcomings, neither of these editions makes use of more than two of our MSS. (Cott. and Reg.), and as the number of the copies printed was in both cases ridiculously small, the work had to be redone, and an edition to be published large enough to render the interesting document accessible to a wider circle of philologists.

In the ninth annual report of the Early English Text Society,[1] the Committee announced that Dr. Morris intended to do the edition. But when, about the beginning of 1882, I applied to him for further information, I was told that it had been given up long ago.

So I came to undertake it. When it was all but finished, I was invited to do it for the Society. I heard at the same time that the Rev. Prof. Skeat had taken the work in hand, and carried it on considerably far, but that he would kindly resign in my favour, seeing that I had nearly finished mine.

The MSS. are small quartos of about six inches in height and five in breadth, all three written in the former half of the thirteenth century,[2] the oldest of them being no doubt MS.

[1] Prefixed to Dr. Morris's edition of the Old English Homilies, Second Series.

[2] For other contents of the MSS. see references to the MSS. at the end of this Introduction.

Reg. 17 A. xxvii.; the youngest, MS. Cotton Titus D. xviii. With regard to the relation of the MSS. to each other, I refrain from proving at great length what almost every line of the poem teaches us, namely, that the Bodleian MS. NE. A, 3, 11, and the Royal MS., are transcriptions from one and the same copy Z, which, with the Cotton MS.—whether directly or no is doubtful—is again transcribed from another lost copy, which I shall call X.

Numerous agreements in details of spelling point to the fact that there cannot be many copies intervening between Z and X on the one hand, and C(otton MS.) and X on the other hand, and we could be certain that X is the first, *i.e.* the elaborator's own copy, but for some awkward blunders which betray the writer of X as not knowing the sense of the word or passage he was about to write, a want of judgment which surely the author cannot be thought capable of.

We now come to a point which, I am afraid, it will be rather difficult for me to make plausible to the reader, I mean the arrangement of the M.E. text.

I am perfectly aware of the objections so often made to so-called critical editions, and am myself convinced of their soundness. Like many others I am of opinion—an opinion which here as in my own country is rapidly gaining ground—that dialects as we find them in the purified editions of the Lachmann-School are practically impossible. The really spoken dialects,—even if we take the word in its narrowest sense,—must have allowed the changing of sounds and forms, just as their modern descendants do, in which, apart from certain peculiarities constituting their essence, we find nothing but fluctuation and gradation; and this, not only in districts of the narrowest possible limits, but in individuals. A critical edition of the Lachmann kind, produced by eliciting normal sounds, and substituting them for every variation occurring in the MSS., such an edition was from the beginning out of question.

Nevertheless, in my case matters lay so as to make a diplomatic edition as unadvisable as its reverse. Here were three MSS., two of them undoubtedly old, the third rich in later forms, each of them frequently dropping words, omit-

ting sentences which would have rendered a fluent reading, and still more the appreciation of a metre, all but impossible. At the same time the MSS. supplied each other so easily and fully, and the variations were often so insignificant (in many verses none at all), that in at least half of the lines the original reading was morally certain.

Under these circumstances the only course advisable was to make one MS. the base of the text, correcting and altering it whenever the concurrence of the two others proved it to be wrong. That such a course is impossible with C(otton MS.) will be evident from what I have said about its relation to the other MSS. B(odleian MS.), on the other hand, is defective, wanting three leaves in the middle of the poem. There remains only R(oyal MS.), which though somewhat carelessly written, deserves our confidence on account of the many archaic forms it has preserved.

In this way, of course, we upon the whole only reach the reading of Z. But I think it better to be contented with a safe reading of Z, than to try for X, whose reading in many cases could not be found but by guesses. My partiality for Z does not of course go the length of accepting simple and obvious mistranscriptions; but, on the other hand, it will be good to stick to the reading of R whenever the congruence of B with C can be accounted for by a mutual though independent alteration on their part. This latter course will be taken in the case of archaic words and forms such as 'mid(t),' which B and C often, though not always mutually, change for 'wiþ;' and in the case of the few dual forms and the fuller terminations of verbs and adverbs, which are pretty faithfully preserved by R, but frequently mutilated by B, and still oftener by C. In the terminations of adjectives and substantives the confusion is greatest, and nearly the same in all our MSS. Here the greatest reserve was necessary, and I have, in accordance with my principal rule, deviated from R only when B and C agree with each other.

There are a few instances where, either by internal evidence or by the wording of the Latin original, C is shown to be right. In such cases as these, I thought it right to go with C, pre-

serving, however, as far as possible the spelling of Z. Still less in number are those cases where X must have been corrupt, and where each copyist tried to get some sense into his copy. Here no other course was left me than to take as a guide the faint resemblances of the MSS., and the reading of the Latin original, and so to restore what had in all probability been the reading intended by the author. Where, however, in such a case the MSS. agreed with each other, I unhesitatingly accepted the reading, however corrupt it seemed, and however easy and plausible its emendation. The Notes will show several new words, and many old ones employed in a sense which they were hitherto unknown to imply. It would be rash, therefore, and certainly anything but critical, to venture on the emendation of readings so well supported.

Z frequently softens the anlauting *f* to *u*, that is, *v*. Whenever this *u* is no more than a peculiarity of Z's, and not traceable back to X (as it is but in two cases), I gave it up for the *f*, which C always has as 'anlaut.' I admit that I ought not to have done so, as it is highly probable that this *u* was something more than an orthographic whim, and that it indicates the same change of sound which has but recently been advocated for the O. and M.H.G. anlauting *u-v* from *f*. Still, this cannot be altered now.

With respect to abbreviations, the characters þ and ꝛ have been put in the text, as it seemed doubtful whether the original had *þet ant* or *þat and*. Their expansions, whenever they occur, are noted in the various readings. 'qꝺ q̧' and 'ih'u' have been expanded to *quoꝺ* and *Iesu*, as they are mostly found when written in full. Still, I have thought fit to note the abbreviations whenever they occur. Other abbreviations have been expanded without notice being given, as their meaning is beyond all doubt.

The use of the initials is that of modern times. The preservation of the ancient custom would in the present case have been preposterous, and a great hindrance to cursory reading. It is known that as a rule the copyists of the time only put an initial when they began a new break.

I highly regret having been obliged to leave the old

interpunctuation, a matter so important and even essential in the case of a poem; but since the coincidence of the three MSS. would alone have been conclusive as to the division of the lines, and as I could not possibly have given more than the punctuation of one, no other course was left me. Suffice it to say that the punctuation found in the three MSS. agrees better by far with my division than with that of Morton. The Latin quotations had to be left out of the English text. This was a necessary consequence of my printing the Latin original from which these quotations are taken unaltered. Still, the passages where they occur are pointed out in the various readings.

THE POSITION OF THE M.E. ELABORATION IN CONTEMPORANEOUS LITERATURE.

Unlike Laȝamon's Brut,—that interesting work towering in lonely height, and in point of language as well as subject pointing back to times of long ago,—our Katherine stands in the midst of, and in the closest relation to, a series of documents of nearly the same date, all pursuing the same object, all written in the same dialect.

The creation of the writings I shall have to mention in the course of this chapter, extends over a period of about forty years, beginning with the Ancren Riwle, written about 1200, and ending with the so-called Wohunge of ure Louerd, the Ureisun of God Almihti, the Lofsong of ure Louerde, and some smaller pieces, all contained in Dr. Morris's collection of Old English Homilies.

The dialect is that of the middle portion of Southern England, the Ancren Riwle pointing furthest to the south, Hali Meidenhad along with Sawle Warde farthest to the north, the rest occupying the intermediate districts. The object of all these tracts is obviously enough the love between the Son of God and the pious nun or (more generally) maiden. The form is partly prose, partly poetry. From the didactical prose of the Ancren Riwle we pass over to the didactical poetry of Hali Meidenhad and Sawle Warde, and from these to the narrative poetry of the three sister-legends. The poetry

of the pieces mentioned is all of the same kind. It is, in my opinion, the four-accent metre which is such a favourite with the Old-German poets. And this metre forms the only point that our poems have in common with Laȝamon's Brut. But even in this respect they differ from it in not attempting the end rhyme.

The form of the minor pieces is undoubtedly prose, but prose of such poetic strain, such lyrical colour, as to fulfil the higher demands of poetry infinitely better than is done by any of the professed poems of the time.

The simplicity and sincerity exhibited in these prayers, together with the extensive and at the same time exclusive use of phrases and ideas taken in more or less modified form from such works as the Ancren Riwle, Hali Meidenhad, and Sawle Warde—works which are professedly addressed to nuns—induced me to consider the prayers as being the immediate and practical result of the fanatic and ascetic spirit pervading those didactic tracts. To this suggestion of mine I gave vent in a short disquisition printed in the Anglia, vol. v., and entitled: 'Eine englische Schriftstellerin aus dem Anfange des 13. Jahrhunderts,' in which such interesting matters came to light that I should really wish the inquiry to be taken up and completed by a historical student.

Mr. Morton's and Mr. Cockayne's opinion that the Ancren Riwle, Hali M., Sawle W., the three legends, the Oreisun of St. Mary, 'and other tracts now lost,' were written by one and the same person, is not only *a priori* quite improbable, but has been finally disproved by my inquiry entitled: 'Ueber die Verfasser einiger Neuags. Schriften,' the continuation of which will be found in Anglia, vol. v.

The results of this inquiry are, in short, that the three legends and Hali Meidenhad were written by three different authors. The legend of St. Katherine by one, those of St. Margaret and Juliana by another, and the Homily by a third. The order in which they are just given represents their actual succession, which forms another subject of my inquiry. That Hali M. was the last written, is evident from the fact that, in it, all the rest are distinctly referred to.

The style in which St. Katherine is written is in truth quite different from that of the rest. The style of the two other legends with which it offers most points of comparison, is exceedingly dry, and—owing to the elaborator's predilection of strong passages, high-sounding words, and passionate scenes,—fluctuates abruptly between the two extremes of sweetishness and coarseness. Like the writer of the other two legends, the author of St. Kath. abridged and elaborated the narrative of his original, but he so arranged his alterations that the result was quite the reverse of their treatment.

Much more than is the case with St. Juliana and St. Margaret the character of Saint Katherine is depicted in the original as impetuous and vindictive; in one word, anything but saintly, if we take this expression in its current meaning; but instead of elaborating and finishing up these traits as is done by the author of the two other legends, our writer abolishes them, and curtails them wherever he can. The character of the maiden's adversary shares this mitigating treatment. The Latin text shows him as one of those artful and bloodthirsty tyrants, who may well have existed in those barbarous times, whose characters however are entirely unfit for poetic purposes. The poet puts in the fore-ground his fatal and impotent grappling with an opponent weak in appearance, but in reality too strong for him and all his power, and thus makes him, no doubt unintentionally, the worthy object of the reader's compassion. We likewise approve of the elaborator's consistently curtailing the reflective element so exuberant in the original. He omits learned quotations, superfluous and tedious conversations, historical allusions, and so forth. By such alterations as these, the narrative becomes terse and dramatic.

The author was less fortunate in endeavouring to follow closely the learned and long-winded breaks of his original. Every such attempt—as nobody acquainted with the shattered state of the M.E. grammar will find surprising—must of necessity end with a general break-down, and for this reason we should have liked him to strike off still more of the controversy, especially as this does not seem to be the strongest part of the legend.

As to interpolations, they are small and scarce compared with those in St. Margaret. Moreover, the longest of them, extending to no less than sixty lines, is in all probability not of our author's own make. A passage in form and succession of images and ideas perfectly coinciding with this passage, is found in the first part of the O.H.G. poem 'Himmel und Helle,' a poem which, curiously enough, is in its unrhymed form unique in O.H.G., and forms the only perfect analogy to our three legends, and to numerous other Old and Middle English poems of the same class. The common original is, I suppose, a Latin tract on the beauties of heaven, which is either lost or has not yet turned up.

THE METRICAL FORM OF THE LEGEND.

In a previous treatise[1] I have proved that the legend of St. Katherine, as well as those of St. Margaret and St. Juliana, and the homily Hali Meidenhad, are written in the same form with Otfrid the monk of Weissenburg's great poem, commonly called 'Krist,' of the ninth century.

This metre is commonly referred to as the 'Vierheber,' that is, 'four-accent metre,' and its principal characteristics are the following:

1. The verse is essentially based upon the logical or word-tone.

2. Every verse must have at least four syllables capable of bearing this tone.

3. The number of syllables not capable of bearing this tone may rise to three, or may be wanting entirely.

4. Syllables of the kind mentioned under 3 can bear an artificial or, as we might style it as well, verse-accent, but this they cannot do except when followed by at least one syllable of the same class, and preceded at the same time by a syllable raised by the logical or word-tone.

5. The syllable concluding the verse, whether short or long, whether capable or incapable of bearing the tone, is always

[1] The same Inquiry (*Anglia*, vol. v.) as is mentioned above, on page xix.

accented, so that *α.* when the verse ends with a dissyllable,[1] the first syllable of which bears the tone, both syllables receive the tone resp. accent; *β.* when the verse ends with a trisyllable, the first syllable of which bears the tone, and the second is short, the first and the last syllables are accented; and that when *γ.* the verse is concluded by a trisyllable, the first syllable of which, as in the former case, bears the tone, but the second is long, all the three syllables receive the tone resp. accents.—Words of more than three syllables are compounds, which are treated as if they were single words.

6. The law given under 5 suffers but one exception: whenever the verse concludes with a dissyllable, the first syllable of which, though bearing the tone, is short, the last syllable remains unaccented.

In illustration of the foregoing laws, I give a few examples from my text.

First thesis[2] or 'auftact' wanting:

ánt Maxénce stéoredè 10. *Wéox úmbe hwílè | wréððe hám bitwéonèn* 12–13.

Second thesis wanting:

þ téar hé atstúttè 23. *þ léi ìnto Rómè* 28. | *állè to héaðendòm* 35.

Third thesis wanting:

wárð king óf þ lónd 27. *éuchán wið his lác | fór to wúrðgìn ham wið* 54–5.

Fourth thesis wanting:

þ féole télleð wél tó 89. *áh se sóne ha ȝéald hám* 127. *of hire búrdeböldès* 139. *há ihérde a swúch núrð* 140.

Second and fourth theses wanting (very often):

méidèn i méiðhàd 137. *máumètes témplè* 142. *hwet wúndèr hit wérè* 151. *aȝéin gódes willè* 172.

Second and third theses wanting (seldom):

of tréo ððèr of stán 266.

Third and fourth theses wanting:

óf þen háli gást | ás te kéisèr stód | bimóng þ súnfúl slàht | of þ' islèin áhtè 196–9. *né ne méi ná þing* 225. *þ' hit ná wis món* 323.

[1] I need scarcely tell my readers that I only count the syllables following the one bearing the tone, this latter one of course included.

[2] In using terms such as these I ask for the reader's indulgence. Taken strictly, they are certainly out of place in Germanic prosody; but in exchange for that, they are widely known and—short.

First, second and third theses wanting:

déarnlichè to him 406. *Cóst héhtè mi féder* 465.

First, second and fourth theses wanting:

Hóméres mótès 850. *búrhmén ꝛ óðrè* 1475.

Verses without any thesis:

Héi! hwúch wis réad 580. *sóð gódd wérè* 1200.

Verses with no thesis wanting:

wið néauer án ne kécchеð hé 257. *Ne náueð hé þurh óðer þing* 274. *for þi þ ȝé ne séhen hám* 278. *ꝛ féng on þús to spéokenè* 312. *þ eúch mon áh to hérsumìn* 352.

Verses with theses consisting of two syllables are very common.

First thesis consisting of three syllables:

ꝛ wið his ánes wit awárpèn 591.

Second thesis consisting of three syllables:

in álle mine déarne rúnès 575. *ꝛ kénest of ow álle óf þe créft* 814. *for sóne se ha Crist cléopedè* 1328.

Third thesis consisting of three syllables:

þ nówðer stúrien ne máhèn 361. *Þa, ȝét, ne máhte ha na márè* 2027.

Cases of the fourth thesis consisting of three syllables do not seem to occur in our legend.

Dissyllabic words concluding the verse; the first syllable is long:

for þi léofmon ánt þi láuèrd 679. *as þáh ha gódes wérèn* 273. *ꝛ héore éche héalè* 872.

The first syllable is short:

háre héaðène gódes 147. *aȝéinès þi déore nóme* 651. *ówer wíðerwines wíten* 642.

The concluding word consists of three syllables, the second of which is short:

óftest bá togéderès 113. *þ nán nes hire éuening* 118. *ꝛ wénde háre wihelès* 129. *þe ihéret ìs in héouenè* 183. *blód ál biblódegèt* 204.

The case of verses concluding with words of three syllables, the second of which is long, is of some importance, as here the only difference between the English and German way of treating the metre comes in.

Prof. Trautmann, who first proved the existence of the Otfridic verse in England, in his inquiry into the metre of

Laȝamon's Brut, found that these trisyllables, when concluding the verse, can be treated in two different ways, namely, they can be accented either on each syllable, (as is done by Otfrid,) or only on the first and the last, and I believe I have observed that the former, and no doubt original accentuation must be used wherever it can be with convenience, that is, without overburdening the preceding theses, while the latter, peculiar to the English four-accent metre, is to be considered as a kind of expedient.

I subjoin a selection of verses illustrating this twofold way of accentuation:

óf his rixlingè 44. *of hire childhádè* 79. *swúcche ȝéincléppès* 128. *fór þin héhnissè* 209. *þúrh his wissúngè* 187. *béoð unléflichè* 345. *þíne léasúngès* 788. *wísliche ꝛ wárlichè* 82. *ꝛ cwéðen hire þe méistriè* 133. *ꝛ wisdóm as wíslichè* 185. *þ álle ówer léasungès* 344. *for sútel ís ꝛ éðsenè* 381. *éaren búten hérungè* 497. *Cómen álle stríkindè* 732.

þe hwíle in cwártérnè 601	or	*þe hwílè in cwárternè.*
of wórldliche wisdómès 525	or	*of wórldliche wisdomès.*
þ wéren in éstlóndè 535	or	*þ wérèn in éstlondè.*
ȝélden ow héhlichè 569	or	*ȝéldèn ow héhlichè.*[1]

It will be observed that there is very seldom a doubt as to the choice between the two kinds of accentuation, and I believe that upon the whole, wherever such a doubt is possible, the threefold accentuation ought to be chosen, especially in verses, the concluding words of which are plainly discernible compounds, which, as stated above, are to be treated like single and separate words.

This observation leads us back to the great influence which the logical or word-tone still has upon our metre. This word-tone may, under ordinary conditions, enable a monosyllable, no matter whether short or long—provided it conveys an intelligible and distinct conception (as substantives, verbs, adjectives, adverbs, and certain classes of pronouns[2])—to bear the stress both of arsis and thesis, or, as we may say, to bear the arsis unsupported by a following thesis (law 1).

[1] The greater part (those concluding with a compound) of the above specimens can serve to exemplify the struggle between (word-) tone and (verse-) accent. This struggle cannot be much younger than the metre itself, though in Germany it began much later. We all know how it ended.

[2] Demonstrative, interrogative, and indefinite pronouns, and numerals.

This licence, if it deserves this name, goes farther still. Any monosyllable, even the most insignificant and the most used for filling up the thesis, may bear both arsis and thesis at the same time, if it is heightened by the rhetorical tone (which, in fact is no more than a higher power of the logical one), that is, when in sensible recitation it would receive a high accent or stop.

It is this very liberty which qualifies our metre, like it did the old alliteration, for distinctly rendering the nicest shades and lights of rhetoric; and this is what accounts for the favour that our metre used to find with the poets, and, still more, the preachers of the time.

What I mean by 'rhetorical tone' is plain. However, I add a few examples out of many, just to show how delicately our poet felt in this respect.

Cléopest þéo þinges gódes 360. *ȝéf þu wúlt þí wil* 399. *þéo þ̄ ham máki*e*ð* 500. *þú quó*ð *ha kéisèr* 750. *I'ch quó*ð *þe méidèn* 828. *þúrh him* ⁊ *ón his* 1075. *þ̄ is bicóm món* 1209. *ánt táh we cu*ð*èn* 1323. *ánt fór to féstnin hám* 1985. *him þét ha wréo*ð*e*ð *ón* 1327. *hé is þ̄ glédeð mé* 1521. *þé ánt ti pássiún* 2433. *þér Móyses fáttè* 2466.

Judged according to the strictness of the above rules, these verses are one arsis short, some of them even two; but if we read them as an intelligent understanding will or should direct us, all of them are as complete as can be.

Another kind of rhetorical tone seems to exist, when, by its stress, not merely a syllable is singled out, but when the tone is more or less equally divided all over the line, as in uncommonly fervent passages of prayers, or, where we may frequently hear it still, in important and strongly urged sentences of sermons and controversies.

This kind of rhetorical tone appears to be applied in the following verses:

ánt nom blód ánt bán 908. *þét hé is só*ð *gódd* 924. *ás dédlich món* 927. *þét tú of þét þing* 980 (both kinds of tone are here combined). *þét is i só*ð *gódd* 1021. *fór þí þét he wés* 1103. *fór his tréowe lúue* 1377. *þér há héuen úp* 1407. *swá þét nán ne méi* 1775. *ás án þúnres dúne* 1998. *þét béo fléschlich* 2140. *in álre wórlde wórld* 2504.

It seems highly probable, especially if we think of our modern analogies, that in exceptional cases like the above-mentioned, even casual and verbal inflections, etc., were able to bear both arsis and thesis, as in *bútén óf án* 870,[1] *félen nówðér sár* 1164, *ónswéréde þá* 1296, *Þis we scháwið þé* 1349, *O' kéné kíng* 1909, *wið þe hwéolés swá* 1941, and *A'lmihti gódd* 1981, a verse which, taken strictly, does not belong to this class, but which could not conveniently be put elsewhere. The concluding syllable of *Almihti* is certainly no inflection, but *mihti* is no compound either; at least it could hardly have been felt as such at the time our legend was written. The case is the same with *hali* when used in connection with *gast*. In this formula, as is natural, it occurs very often, and always bears two tones or accents, not only in our legend (l. 1402), but in St. Margaret, St. Juliana, etc., etc.

The number of the verses, especially of the last two categories, I have tried to make complete. And their scarcity might be a proof of the versifier's skill, even if there was no other reason to account for them.

Formerly I used to explain verses such as these as defective or corrupt. But when I observed that all or nearly all the verses of this kind occurred in passages of the greatest rhetorical or poetic vivacity and force, I gradually came to the conclusion that the one might account for the other.

That there do occur defective verses in our legend is a fact as undoubted as it is natural, if we take into consideration the way in which these old compositions were preserved and handed down to us. The number of defective verses is however exceedingly small. As in the above I have given the pseudo-corrupt verses, the few really corrupt ones will be easily detected and, the greater part of them, as easily corrected.

It may be useful to show my metrical rules, with all their limitations and restrictions, applied to a longer piece of the poem. For this purpose I choose the description of Paradise, not only because in it the accentuation is perhaps the most intricate and difficult in the whole poem, but because this

[1] Still *an* is more likely to be a corruption from *ánè*, which would make the verse all right.

same piece best shows what degree of musical beauty and redundance our metre was capable of.

As a matter of course, some verses will allow of a different accentuation; but I can only accent these according to my understanding and reading of them.

Béo nu þénne, Porphírè,
stílle ⁊ únderstónt mé:
Cónstu búldèn a búrh,
ínwiȝ í þin héortè,
ál abútèn bitrúmet
wíȝ a déorewúrȝe wál,
schíníndе, ⁊ schénrè,
of ȝímstánes stéaprè
þén is éni stéorrè;
⁊ éuch bóld þrínwíȝ
bríht ás hit béarndè,
⁊ léitinde ál on léiè;
⁊ ál þ' terín ís
glístínde ⁊ gléamindè,
ás hit wére séoluèr
óȝer góld sméatè;
isténet éuch strétè
mid déorewúrȝe stánès,
of míslíche héowès,
iméngèt togéderès,
islíket ⁊ ismákèt
as éni glés smétȝèst;
búte slóh ⁊' slác,
éauer ilíche súmerlích;
⁊ állè þe búrhmén
séouen síȝes bríhtrè
þén béo þe súnnè,
gléowínde of éuch glćo,
⁊ á máre ilíche gléad?
for náwíht ne dérueȝ hám;
ne náwíht ne wónteȝ hám
of ál þ' ha wílnèȝ
óȝer máhen wílnìn;
álle síngínde sómet,
áse líflćouiè,
éuch án mid óȝerè;
álle pléiénde sómet,
álle láhínde sómet,
éauer ilíche lústì,
búte línnúngè;
fór þér is á líht,
⁊ léitínde léomè.
Ne níht nís ter néauèr
ne néauer ná nówcín;
ne éileȝ þér ná món
nówȝer sórhè ne sár,
nówȝer héate ne chélè,
nówȝer húngèr ne þúrst,
ne nán ofþúnchúngè:
for nís ter náwt bíttrès,
áh is ál bátewíl,
swóttrè ⁊ swéttrè
þen éauer éni hálewí,
í þ héouenlíche lónd,
í þ éndelése líf,
i þe wúnnen ⁊' te wéolèn
þúrhwúniéndè:
⁊ mónie má múrhȝèn
þen álle mén máhtèn
wiȝ háre múȝ múnnèn,
⁊ téllèn wiȝ túngèn,
þáh ha áa táldèn;
þe néauèr ne línnèȝ
nówȝèr ne léssèȝ,
ah léasteȝ áa márè,
se léngrè se márè.
ȝéf þu ȝét wíten wúlt
hwúcche wíhtes þér béon,
þér as ál þis blísse ís,
ȝéf þér is órcóst
óȝer éni áhté,
ích þé onswérìè:

1712 Ál þ éauer óht ís,
ál is þér íhwér;
t hwét se nóht wúrð nís,
þ' nís ter nóhwér.
1716 ȝéf þu éskest: Hwét óht?
Nán éorðlich éhè
ne méi hit séon, ich séggè,
ne nán éorðlich éarè
1720 hércnìn ne hérèn,
ne héorte þénchèn of món,
t, húre, méalè wið múð,
hwét te wórldes wéaldént
1724 háueð iȝárket álle þéo
þé him aríht lúuièð.

The opinion contended for in this chapter, that the legend is written in the so-called Otfridic metre, has for the first time been disputed by Dr. Schipper in his 'Englische Metrik.'[1] To recapitulate his arguments I think superfluous, the more so as his work will be in the hands of all interested in the controversy. I content myself with mentioning that the author entirely denies the presence of an accent or minor tone, 'nebenton,' as it is commonly called (in words like *lârè, lâverdès, heouenè*, etc.), on which the metre under discussion is known to be principally founded; and this he does, not only for Middle English, but for the later stages of the Old English dialects as well. The restrictions, however, which Dr. Schipper makes in favour of compounds, and such words as once having been compounds might still have been recognizable as such by the contemporaries of the poem in dispute (and he reckons amongst these, forms like *lâuèrd, sustèr, feirèst*, etc.), and the fact that Dr. Schipper did not take into consideration the most important and decisive of all arguments, namely the rhymes, except in a wholly unsatisfactory manner, prompted me to resume and deepen my inquiry, the results of which I laid down in a critique on Dr. Schipper's 'Englische Metrik,' which was published in the 'Anglia' some months ago.

I do not flatter myself that I have found the philosopher's stone in the conclusions arrived at in my critique, but I shall certainly stick to them until some other and more satisfactory explanation is found for the facts there treated of. And as up till now Dr. Schipper has not openly refuted them (I can only consider the few remarks appended to his refutation of other critiques as evasory), I see no reason why the arguments

[1] Bonn, Strauss, 1882.

brought forward in my critique should not still be as conclusive and as valid as they were when first published.

I shall here give the most important parts of my argument, thus complying with a desire communicated to me by the Society. The reader will so be enabled to form his own opinion.

"It is evident from the polemics of this chapter (the sixth of the 'Englische Metrik') that anything can be proved by anything, so long as we work with such scanty material as that which Dr. Schipper uses in his present argument. One argument has been left unnoticed by him almost entirely up to now, and that just happens to be the most important one, and, in fact, the only one which allows of a positive conclusion.

This argument is the rhyme. By the rhymes it was once proved[1] that the inflectional terminations of Old- and Middle-High-German words in poetry[2] were capable of bearing a verse-accent (neben-ton), and in this way it was that we got to a certainty as to the nature of Otfrid's metrical system, and of all the many strophical forms based upon it; and just so in the present case, the only evidence from which we can safely derive conclusions must be looked for in the rhymes.

If we can adduce a sufficient number of rhymes in which inflections rhyme with each other, or with monosyllabic words, the accentability of these inflections and (by way of corollary) the existence of the 'four-accent' verse and metre must be considered as proved, in the first place for the English poem under discussion, in the second for the whole of its epoch.

Old-English, it is true, is not rich in rhymes. The so-called Rhyming poem is, considering the date of its origin, so perfectly rhymed that this fact alone speaks strongly in favour of its foreign make, and the few and short poetic excurses in the Chronicles afford too insignificant material to be of great help to us. By the way, however, I mention the rather

[1] By Lachmann.

[2] This 'in poetry' is a later addition. We owe it to Prof. Trautmann, who, in a sagacious disquisition on Otfrid's verse, Halle, Niemeyer, 1877, proved to a certainty that this way of accentuation was not admissible in prose, as Lachmann had contended. This view, shunned up to now as coming from the anglicist quarter, has but recently been taken up and enlarged upon by proper germanists.

suggestive rhymes: *wyrcìan* : *swencèan, heortàs* : *baràs, mændòn* : *beceorodòn, swíðe stéarc*: [*under-*] *þeoddàn,* selected from the poem on the Conqueror's death.

The first poem yielding a sufficient quantity of rhymes is La3amon's Brut. It will be said by way of objection to my choosing this poem, that the Brut is not rhymed throughout, and that for this reason it is difficult to know whether a rhyme is intended or accidental. I hope, however, to remove this scruple by selecting specimens in the most careful manner possible. Only from the closest surroundings and out of the midst of rhymed passages shall I select them, and, on the other hand, I shall keep a sharp look-out for rhymes used more than once. Lastly, I shall use only the last two volumes of Sir F. Madden's edition, having recourse to the first for no more than corroboration of the facts taken from the other two.

These precautions will be found to be wholly sufficient.

Before entering into our disquisition proper, it will not be useless to drop a few remarks relating to the history of rhyme in general.

Let us remember how the minor tone (neben ton) originated in Old High German. It was engendered by treating (I.) simple polysyllabic words as compounds. This fact is easy to explain. Keeping in view the history of the Teutonic languages, we see that compounds are formed by simple words coalescing with other words, the separate meaning of which, though for a long time understood, is steadily effaced till it loses itself in that of the first word. Outwardly, this change shows itself by the last word gradually losing its separate tone, and becoming weakened and shortened, owing to the greater stress naturally resting upon the determining syllable. In this manner compounds have always been formed, and are still formed, so that if we take one of our modern languages or dialects at any epoch we like, we find an abundance of such compounds in every stage of development. And if this is the case with modern languages,—where from plain reasons this process is partly interrupted,—how much more must it have been so with dialects entirely free, and unstinted in the display of their creative powers. In fact, there is no theoretical differ-

ence between simple words and compounds; and whether the second syllable of a word be called formal or inflectional, it was once a separate word, with a meaning of its own and a tone of its own.

Let us apply this to poetry. Here are three words: *heilfluot, heilant, heilem,* which are compounds in different stages of development, but still all capable of bearing two tones each. So that if any of the three ends a verse, we may either rhyme both syllables of the word or only the last.

With dissyllabic words or compounds the first syllable of which is short, the case is slightly different, though not theoretically.

The stages corresponding to the first two words above still bear two tones, and the liberty of rhyming the two syllables or only one is quite the same. The third, however, can bear no more than one tone, on the root syllable; and a word of the type of *gibu* can be rhymed only on both syllables.

In the place whence I take these remarks, I have explained this inconsistency by saying that only in words of the type of *heilem,* could the first syllable be stretched out so long in pronouncing as to fully correspond to the first and most accented part of the compound, whereas the syllables of dissyllables with short roots like *gibu,* followed each other so rapidly in pronunciation, that both together would correspond to no more than the second part of the compound. But whatever may be the reason, there is the fact, and we must take it into account. I hold, however, that there must have been a time when even these short-rooted words were capable of bearing two tones like all the others, though this may have been before our metre came into use. And there is some reason to believe that, in many of the so-called defective and apparently rhymeless verses in Otfrid, Laȝamon, and others, we can see the last lingering traces of this older and uniform way of accentuation.

(II.) Another way leading to the minor or 'neben-ton' was the following:

There are many words in Old H. German, which, originally dissyllables with roots long by position, frequently occur also

afterwards in a trisyllabic form, from having inserted an anomalous vowel between the consonants ending the root. The latter trisyllabic form is even the common one, at least in O.H.G., and the return to the old form is here a sign of the deterioration of the language.

The transition from one state to the other was of course not an abrupt, but a gradual one, nor was it likely that in such a case the third syllable (which is naturally and at the end of a verse even necessarily possessed of a minor tone), would lose this tone after the word had been contracted.

So we have forms and accentuations like *biféluhàn* and *biféllhàn*, *pipórakèn* and *pipórgèn*, *bésamò* and *bésmò*.

Nor will transitions, like *meinan*, *gisello*, from *meinjan* and *giselljo*, etc.,—the older forms of which are not very remote from genuine trisyllabism,—have failed to bear upon the accentuation of our words.

Now the same circumstances which gave birth and rise to the O.H.G. metrical system are to be found in exactly the same way in Old and Middle English; and if we add to this the fact that the 'dimeter iambicus acatalecticus' of the church-hymns (which, as we have some reason to suppose, was the model of our verse), was practised in English as well as in German cloisters, it would be surprising indeed if in both countries a verse of the same nature and the same accentuation should not have sprung up.

In order to put in the right light the following specimens selected from the Brut, I shall accompany them by others taken from different Old High German poems, the rhymes of which are beyond all doubt as to their being intended. The so-called 'Anno-Lied' will be preferred as best suiting my purpose. It is both in point of language and rhyming licenses very similar to the Brut.

And now for my task. I had best begin with the trisyllabic rhyme words described above under 5 β (see page xxii). These words have, as is known, two accents, that is to say, the word-tone on the first, and the minor tone or verse-accent on the last syllable. For the rhyme, only these two syllables are important, the intermediate one is not essential, as it is unaccented.

Full rhymes after the type of *fillorane*: *giborane* (Krist I 23, 37) do not often occur in Brut; I may mention, however, *iworene*: *forlorene* II 83, *scomede*: *gromede* II 151, *oðere*: *broðere* II 188. Much more frequent are half-rhymes, or assonances, amongst which, after the type of *herige*: *menige* (An. L. 442), the most innocent occurring are: *heuene*: *heonene* III 26, *wunie*: *icumene* III 295, *iwitene*: *scipene* II 183 (see a similar rhyme, *ibidem* 249), *ihouene*: *iworene* III 209, *wunien*: *sumeres* II 189. More daring are *hauene*: *hæleðe* III 136, *cleopeden*: *stæuene* II 88, and still more so *læuarda*: *hauene* I 64, for the latter of which we find a good analogy in *vuristin*: *diurftigin* (An. L. 600).

The rhymes or assonances just mentioned lead us on to those trisyllabic rhymes in which only the last syllables, *i.e.* those bearing the minor accents, rhyme with each other. Indeed, it is hard to believe that in *hauene*: *hæleðe* III 136, *ihaleȝed*: *ifuleȝed* III 180, *clerekes*: *hokeres* III 195, *beiene*: *ifarene* III 209, *sechien*: *susteren* III 151 (cf. *edilin*: *vorderin* An. L. 348), the intended rhyme does more than embrace the last syllables—a fact which is still more corroborated by such specimens as *gadere*: *muchele* I 78, *makede*: *smiðeȝe* III 235, *hateren*: *werien* III 237, *hauede*: *scipene* III 242, *isturmede*: *makeden* I 71 and *Zangustel*: *Methahel* I 114. But we are forced to admit the possibility of rhyme upon the minor tone wherever one of the two parts constituting the rhyme is divided and broken in such manner, that only the concluding monosyllabic word rhymes with the last syllable of the trisyllabic word. Here are to be mentioned such rhymes as *Hœrcules*: *wes* I 56, *Totenes*: *þes* I 76, *þus*: *Membricius* I 39, 43, and innumerable cases in which the subst. *men* (plur.) rhymes with the inflectional ending *-en*. The rhyme *men*: *kæiseren*[1] III 109, is a full one. There are of course also half-rhymes in which *heom* (Dative case of *heo*) is generally used. As specimens from the An. L. I give *man*: *generian* 224, *offene*: *é* 789, as full rhymes; *brunieun*: *sturm* 126, as half-rhyme or assonance. All of these rhymes being suggestive enough

[1] To render the rhyme complete the poet added an anomalous *n* (so-called nunnation); *kaiseren* stands for the acc. sing.

for any one who knows that where there is a rhyme there is an accent.

As indicated above, there are also in Laȝamon's language a great number of words which fluctuate between dis- and trisyllabism. From the Brut I quote only *hauede, ȝeuedde, bureȝe, childeren, seoleuen, deiȝede, aneoweste, feȝerest, muchele,* for *hafde, ȝifdde, burhe, children, seoluen, deide, aneowste, feirest, mucle*; and it seems to be quite at the discretion of the poet to employ which form he likes.

To exemplify the use of words of this kind in constituting the rhyme, I give first some specimens from the An. L.: *havite* : *sagite* 178 : *lante* 403 : *virmanitin* 662 : *sagite* 800, *havitin*: *sprachin* 340 : *lantin* 496, but *irgeszin* : *hetti* 412, *hattin* : *dadin*, 620 ; *vuristin* : *diurftigin* 600, but *vurstin* : *brustin* 732, *werilte* : *vehtinde* 180 : *sedele* 372, elsewhere spelt *werlt, werlti*, which forms unfortunately do not occur as rhymes; worthy of notice, however, is *werilte* : *swertin* 454.

In the Brut we have—partly on account of the greater licence in the use of anomalous vowels, partly because of the larger material—a much greater choice of rhymes of that kind. I content myself with mentioning: *sweuene* : *ȝeuedde* III 132 (elsewhere *ȝifdde*), *ihaleȝed* : *ifuleȝed* III 180 (elsewhere *ifulȝed*), *clerekes* : *hokeres* III 195 (elsewhere *clerkes*). The greatest licence is found in *murie* : *Ambresburie* (for *burhe*), II 268, and *wunede* : *munede* (for *munte*), II 260, III 187. As certainly no one ever spoke *munede* as it is spelt in these places (the spelling doubtless only indicates the way in which words differing in number of syllables were made to agree with each other in reading[1]), this last specimen leads us into the midst of the hybrid rhymes proper, that is, of those interesting rhymes which consist of a trisyllabic (simple compound or broken) word, and a genuine and unchangeable dissyllable.

Before giving specimens I take leave to draw the attention of the reader to the striking similarity in the construction of rhymes between the two poems.

[1] The first *e* in *wunede* as it appears was slurred over, and the *n* in *munte* stretched more than usual.

I divide the specimens into two sections, according to the character of the root-syllables of the dissyllables employed.

An. L. *diuniti* : *gliunte* 70, *Küninge* : *sturme* 248, *inne* : *brunigen* 296, *zuelevin* : *einti* 326, [*scif-*]*menigin* : *Eilbin* 332, *widewin* : *sidde* 604, *gigerwa* : *variwa* 654, *vogite* : [*Ar-*]*nolte* 794, [*ougi-*]*stirnin* : *widere* 848, *nahin* : *manig man* 422. Brut *loseden* : *þeoden* III 44 : *leoden* III 297, *dæȝen* : *makien* II 31, *daiȝen* : *waȝeȝen* III 72, *fullehteð* : *fuseoð* III 194, *iwraðede* : *sweðe* III 104, 195, *Lundene* : *swuðe* I 343, *boȝede* : *leode* III 89, *Noréine* : *Denene* III 88, 252, *bihedde* : *cleopede* III 210, *leoden* : *cleopeden* II 264, *ihaten* : *maidenen* III 18, *medewe* : *stede* III 214, *ȝarewe* : *þare* III 89, *drihtene* : *lihte* III 187, *seide* : *maidene* III 38, *spekene* : *kene* III 164, *gadere* : *gode* III 189, *gædere* : *þede* III 9, *æȝene* : *iseȝen* II 109 (cf. *ceichin* : *eigine* An. L. 536), *Sexstorius* : *Boccus* III 5, *weoren* : *weorede* III 191, *cunnesmen* : *cuðen* II 160, *hæste men* : *læden* II 263, *ibroht to me* : *æhte* II 132, *widen sæ* : *liðe* III 13, *ræȝe men* : *ræsden* II 263, *hæȝe men* : *isechen* I 393, *Febus* : *seide þus* II 95.

An. L. *Alexanderin* : *lantin* 206, *gescephte* : *bezziste* 54, *gesindin* : *Sicilia* 362, *hinnan* : *India* 370, *Anno* : *langere* 694, *lasterin* : *gebaldin* 814, *sinin sun* : *sünden* 62, *Cristisman* : *minnan* 70, [*mein-*]*streinge man* : *bidwingan* 276. Brut *Bruttes* : *Fulgenes* II 8, *ilefede* : *craftes* I 101, [*Ar-*]*ðures men* : *Brutten* III 48, *Lundene* : *ȝunge* II 190 : *londe* II 208, *funde* : *wunede* III 234, *hureden* : *eorðen* III 233, *ældre* : *aðele* III 272, *wintren* : *wondrien* II 195 : *wuneden* II 284, *felde* : *werede* III 198, *answerede* : *worden* I 45, *bodede* : *Brutte* III 132, *beondes* : *wuneden* III 218, *marȝeȝn* : *sturien* III 251, *hæuene* : *habben* I 399, *kingen* : *nimenen* III 208, *cunnes men* : *Brutten* II 36, *sondes-mon* : *Lunden* II 144, *isomned wes* : *londes* III 6, *after heom* : *imahten* III 246, *sake beo* : *sæhte* III 45, *æie to* : *ærde* III 79, *Penda* : *sende þa* III 243, *Penda* : *iwunded þa* III 276, *siȝen to* : *cnihtes* I 426, *biwiten heom* : [*wiðer-*]*iwinnen* III 97, *buȝen to* : *bigunnen* II 61.

To those who are readily persuaded, the above-mentioned rhymes will sufficiently prove the presence of an accent in the inflectional endings of the words of Middle-English. However, in following up my argument I hope to find proofs of still greater conclusiveness.

Rhymes like *dæde* : *hæuede* II 136, *ȝeorenden* : *wifmen* I 429, *læuedi* : *mæhti* II 157, *childere* : *kinge* II 115, *ronenen* (for *ronnen*=songs) : *monnen* II 165, *Bruttes* : *bureden* II 2 (cf. *Bruttes* : *biburden* I 325), bring us gradually and without any leap down to those rhymes, both rhyme-words of which are dissyllables.

Instead of giving specimens of dissyllabic rhymes, which would be of no conclusiveness whatever, I sketch rapidly another way, already referred to above, in which the minor tone was likely to take possession of inflectional syllables.

Amongst the specimens given above we have such rhymes as *sinin sun* : *sünden*; *isomned wes* : *londes*, which are constructed in just the same way as An. L. *wisheit* : *vili breiht* 192, *wichaft* : *iri craft* 292. Brut *swikedom* : *wimmon* II 202, *wifmon* : *scineð on* III 249, *feorlic* : *deope dich* II 93, both rhyme-words of which are compounds. The following equally dissyllabic rhymes are constructed in like manner, *vorhtsam* : *gehorsam* An. L. 246, *wepmon* : *wifmon* Brut I 79, *alswa* : *batwa* I 101, *forðward* : *orchærd* II 116, *wifmen* : [*wiðˉ*]*innen* II 65, *cômen* : *burmen* (for *burhmen*) II 145, *seiðˉ me* : *helme* III 88 and from these a short and direct way leads us to rhymes consisting of equally simple rhyme-words as An. L. *suster* : *Laster* 965, *wunter* : *grunte* 218, 226; Brut *hundred* : *wunder* II 101, 224 : *Lunden* II 93 : *grunden* III 77 : *grunde* I 332, 334, II 191, III 199, *Walwain* : *bihaluen* III 66, *þohte* : *dohter* II 221, and to the very frequent rhymes of *drihtin* : *lihte* : *nihte*, etc. If the last two words are taken as the end of the line of development, every one looking with unprejudiced and impartial eyes at the specimens given in the last paragraph, is bound to admit that there is no trace whatever of a leap or bound in their construction. So that whoever admits that such words as *vorhtsam* : *gehorsam*; *wepmon* : *wifmon*, are rhymed as well as accented upon both syllables (which the author of the 'Englische Metrik' admittedly does) is forced to admit the same possibility or rather necessity as to rhymes like *lihte* : *nihte*, representing the concluding link of our chain of development.

I resume the argument at the point where it was dropped before the digression in the foregoing paragraph.

I spoke of the class of rhymes composed of equally dissyllabic simple rhyme-words. The reader will remember the way in which the presence of a minor tone in the last syllables of trisyllabic words was proved. In the same way the presence of that tone can be proved with regard to dissyllabic words. It is superfluous to cite specimens exemplifying the gradual transition. The rhyme of the first part of the compound with the first syllable of the single word grows less and less discernible, till at last only the latter part of the compound and the second syllable of the simple word rhyme with each other.

The rhymes engendered by this kind of licence are very numerous in An. L. The monosyllable most in use in such cases is *man*, which generally occasions the return of the old inflectional ending *-an*, that elsewhere in this document is softened down into *-in -en*. There are, however, half-rhymes, as *man* : *sichen* 710. Assonances of another kind are *quam* : *virlouchinan* 812 : *ginadin* 772. In Middle-English, where *men* or *heom*,—and in a lesser degree *mon, nom, com*—were very favourite monosyllables, the necessity of such a violent assimilation was not so urgent. As specimens of full rhyme I may cite here *men* : *streten* III 72 : *iwurðen* III 164 : *horen* III 166 : *burhȝen* III 169 : *aȝen* III 291 : *isohten* II 192, etc. As interesting analogies to the assimilations cited from the An. L. we find here *mon* : *habbeon* III 277 ; *wifmon* : *Judon* I 172.

Just as the inflectional *-en*, we find *-e* in rhyme. Amongst the monosyllables used for rhyming with the inflectional *-e*, the pronouns *me, þe, he* are the favourites. But the substantive *sea* also seems to have been used for the same purpose. On a foregoing page I had occasion to mention the hybrid rhyme *widen sæ* : *bliðe*, to which may here be added the rhymes of *se* (*sæ, sea*) with *isome* (for *isomne*!) III 229 : *isene* ibidem : *ferde* I 47 : *swein* (Dat. c. for *sweine*) I 149 : *Desse* III 200 : *ende* III 201: *Bruttäine* III 281: *þusende* III 284: *sæle* II 14, *uolcke* I 394, II 15: *funde* III 222. Half-rhymes are formed by means of *treo, þreo, to, ido, þa, swa*, and the like.

There can be no doubt either as to the inflectional *-es* being able to constitute a rhyme. Unfortunately I have found only two specimens, viz. *was* : *cunnes* II 607, *arâs* : *ærmes* III 118.

As rhymes of similar structure, however, may be mentioned, *Flandres* : *wes* III 115; *Luces* : *wæs* III 81 : *us* III 2; *vobis* : *iwis* II 103 ; *cernis* : *iwis* III 190.

Much more frequently is the ending *-ed* employed in rhyme. Rhymes like *blîðemod* : *iblissed* III 191 (cf. *hali mot* : *hundred* III 277); *hirêd* : *istronged* II 4 : *isomned* III 38; *Modred* : *itimbred* III 127, offer a short and direct transition to full rhymes like *iued* : *ifostred* III 277; *imenged* : *bet* III 142, *iset* : *isemed* III 93, *dæd* : *for-demed* I 425 and half-rhymes like *bidæled* : *ærd* II 107; *sæg* : *iwunded* I 341; *wod* : *bidæled* II 3 : *iwraððed* II 76; *biweaued* : *godd* I 6-7; the structure of which corresponds perfectly with that of the rhymes *abbed* : *god* II 124, 127 (cf. *abbede* : *gode* II 123) : *râd* II 125, 129, *maumet* : *god* III 170, and the Teutonic *bar-fot* : *gôd* I 377.

Besides those above mentioned, I could not find any other endings used as rhymes. Only for the sake of completeness I mention rhymes in *-est* (superl.), which,—though even the author of the 'Metrik' concedes its capability of bearing a minor tone,—occurs much too seldom to build strong theories on.

The inflection of the second person sing. of verbs is not to be met with, any more than that of the plural and third person sing. pres.—at least not in full rhyme.

In the foregoing pages I have spoken of dissyllabic rhymes in which the word-tone and minor-tone were bound together. Great as this licence seems, there is a still greater one to be found where the rhyme consists of only the syllables bearing the minor tone, or, in other words, where minor tone rhymes with minor tone, as in *Cadwa(ð)lan* : *londen* III 256 : *kempen* III 257 : *Anglen* III 257 : *eorlen* III 258 : *stunden* III 275 : *icunden* III 277 : *ihaten* III 278, *baluwen* : *ileoten* III 258, *beorȝen* : *hunden* II 451; in vol. III. pp. 58-59, a passage of no less than sixteen verses in succession may be found connected by rhymes of this kind; *andswarede* : *kinge* III 123, *iherde* : *icorne* III 259, *kene* : *swiðe* III 55, *iheled* : *ineoðered* III 203, *hundes* : *togaderes* III 274, *gripes* : *fuȝeles* III 120, *beornes* : *Bruttes* II 46, etc. From Old H.G. I quote : *gehelfen* : *gelûteren* Arnsteiner Marienleich 207, *fillen fâhen* Leich vom

heiligen Georg 37, *mâlo* : *herigo* ibid 1, *volke* : *gezelte* An. L. 284.

I abstain from giving more specimens.

The foregoing pages seem to show the way in which poets, with the view of lightening their work, were gradually led from one rhyming licence to another, till, at last, the consonance of the rhyme-words was scarcely perceptible. But, in reality, the genealogy of the rhyme was just the reverse, and I only chose the above method of argument for convenience sake.

The rhymes upon the accent or minor tone no doubt first came into existence, since they were the easiest and most consistent with the common and prosaic way of accentuation.

The specimens given in the above sketch sufficiently show what I intended to prove.

As where rhyme is, there is accent, I have shown that trisyllables, without regard to their root-syllables, had an accent or minor-tone on their last syllables, the same as dissyllables, except that here things depend on the length of the root, for only inflections of dissyllables with long root-syllables can be found rhyming.

I come to the last conclusion. The same accentuation which words receive at the ends of verses is, if necessary, likewise admissible when these words stand in the middle of verses.[1]

The result of thus transferring this accentuation from the end to the middle of verse, is the line of Otfrid's four-accent metre.[2]

PHONOLOGY.

ă has suffered comparatively little damage in our text.

Before *n*, *m*, it is weakened, as in most of the O.E. dialects, into *o*, except in *anan* 31, 440, etc., and *cang* 258, *acanget* 2018, the derivation of which has not yet been made out with sufficient certainty (Swed. *kång ?*).

e before *n*, *m* instead of *o* (*a*), we find in *hwen* 389, *þenne* 426, 774, *imenget* 608. *eo* in *þeonne* 2468.

[1] Very often, especially in Laȝamon, the rhyme embraces three arses. Sometimes whole verses seem to be rhymed.

[2] For the Old and Middle English poems claimed for our metre, see my 'Critique.'

e in *scheome* belongs of course, as in *scheop*, etc., to a preceding guttural.

a before *r* remains nearly everywhere. The only exceptions are *onswere* 357, *aber* 1544, *gersum* 798, *dearnliche* (Old E. already *derne*) 406, 575, 576, *wearnen* 769, *bearnde* 1650.

Before *l* exceptions are equally scarce. Vacillating between *a, ea* (*e*) are *aldrene* 81, 800, *wealt* 218, 504, 556, 933, 1067, *smeal* 1588; *ea* is certain only in *alwealdend* 618, 1723, 1765, *healden* 686, *wealt* 1780, 2036, *ȝeald* 127, *bealden* 1609.

Before *h* or *x* (=*hs*) the exceptions are still fewer. Only in *seh*, has *a* been replaced by *e*.

Before the rest of the consonants, *a* has not been preserved so purely. But even here all the three texts not seldom agree in having *a*: thus it is the rule in such words as *makien, schafte, ischapen, habben*, etc.

For *a*, which, in Old E., is mostly replaced by *ä*, R as a rule has *e*, B *ea*, C *a*. That R represents the reading of the original, is sufficiently evident from the fact that in about fifty of the words concerned (a great number of which are in very frequent use in our text, as *cweð, ȝef, dei*, and the various forms of *seggen*), C leaves its *a* in favour of the vowel used in R, a favour which is not returned by either R or B but in a very few instances, as in *wattres* 271, *was* 527, *raðe* 555, *tat* 1338, and *hwas* 680, 765, etc., which last word we may safely suppose began to lengthen its vowel in that time.

ea for Old E. *a* occurs in *ileaðet* 1895.

ĕ as an old 'umlaut' of *ă* occurs wherever it is to be found in Old E.; this *e* very seldom vacillates between *ea, e, a*, as in *mereminnes* 1490.

ĭ is even more uncertain than *ă*. Just as in O.E. it frequently changes with the older *e* and *eo*; unfortunately very often this change is not carried out simultaneously by the MSS. of my text. R, however, seems to be right again, as the following specimens will show.

eo is certain in *weorre* 20, 2399, *gleo, gleowinde* 1667, *feole*, 89, 159, 799, 2052; *leornin* 110, 386, 938, etc.; *heorte*, 86, 168, 181, etc.; *eorðe*, 353, 1017, etc.; *icleopet* 462, 2346, 2375; *neomen* 653, 765, 1001, 1180; *steorren* 714; *feor*, 823;

weorrin 1348, 2039; *steortnaket* 1537; *heouene* 1574, 1731, 1984, 2417; *ȝeorne*, 1576; *heonne* 2068; *ȝeouen* 37; *heowes* 1658; *tintreohe* 1948; *eornen*, 2268.

Fluctuating between *e, eo*; *seolf* 58, 69; *icleopet* 88, 360; *feole* 119, 121, 860, etc.; *heouene* 183, etc., *speokene* 312, 1577, 2058; *beoren* 453, 2458; *seoluen* 493; *forȝeoteð* 1368; *heonne* 1383; *heorte* 1495, 2116; *seouensiðes* 1665; *biȝeoten* 2113: *tintreohe* 1504, 2131; *leoðien* 1519.

Fluctuating between *e* and *i*: *etsterten* 700; *firreste* 1554; *ȝirnede* 1579, 2387; *fehten* 766; *rinneð* 2477.

Fluctuating between *eo, o*, is only *sweord* 2180, 2234, 2404.

The old *e* sound is preserved in *cweðe* 867, *helpen* 1140, *ȝelpen* 1280, *wreken* 2049, *ȝelden* 2216, *heuene* 364, 2461, *schelde* 809.

eo attenuated into *o*, occurs only in *world*.

ea stands for *e, i, eo*, in *chear, chearren*, 2288–9.

i for Old E. *y* is only to be found in *forbisne, king*, and the other compounds with *kine, kineburh, kinemot*, etc.

Elsewhere *i* equals Old E. *i*.

ŏ=Old E. *ŏ* except in *leowsin* 1519, and *marhen* 605, etc., the latter of which is no doubt assimilated to those with *ar* in their roots; it evidently goes back to the by-form *mergen*.

ŭ=Old E. *ŭ, ў*, except in *-luker* 2086, comparative of *-lîch*.

Â (except in the few cases where already in O.E. it had been obscured into *ô*, as in *nomen, moneð, ȝeomere*, etc.) has been preserved in its old purity. Exceptions, only *lo*, 98, *keiser* 306 etc., *steah*, 338, 714, 1854, and *hehte* 73, etc. The two latter are, I suppose, assimilated to similar forms (*stéap, hêt*?).

Æ umlaut of *â* is subjected to the same fluctuations as *ä*, umlaut of *ă*. As before, R mostly offers *ê*, B *ea*, C *â*. As for the two former vowels, a kind of rule may be established, in so far as *ê* is certain wherever it is to be derived from a Teutonic *â*, whereas *ea* takes its place where it answers to Goth. *ai*, O.H.G. *ei*. Exceptions are *flesch, ledden*, 2219, 2313, *lerden* 469, *del* 669, on the one hand; *read* 6, *þear*, 8, 23, *fearlac, offeret*, etc., *mealen* 1319, on the other.

Certain *â*, we have only in *halewi* 1692, *rawe* 1930 (Old E. *râwe* and *rêwe*) *wraððe* 2048, *dale* 99, *stanene* 2480.

Uncertain and fluctuating between *e, a, ea*, we find the vowel in *lefdi, wreððe* 154, 1903, *cweðen* 539, *idealet* 752, *arerde* 1060,

1111, *bireadde* 1230, *unwreste* 1260, *leasteð* 1704, 2164, *eskest*, 1716, *lesten* 1790, *read* 1975, *iled* 1202, *clane* 2247, 2265, *heaste*, 816.

Also with *eo* this vowel is sometimes found changing, as in *feorlich* 2056 and *leoteð*; and we find it fluctuating between *e* and *eo* in the same two words 1995 and 2252.

ê = O.E. *é* except in *heanin* 1020, 2402.

î = O.E. *í* is occasionally broken into *eo* as in O.E. Cf. *-luker* mentioned under *ŭ*.

ô is, with only a few exceptions, = O.E. *ó*: the uncertainty in *wod wed* 31, evidently arises from assimilation to the past part. of *wêden*, 1257. In *hef* 181 and *step* (*steap*) 713, 1852, the original vowel seems to have been affected by a similar cause.

Uncertain as either *o*, *eo*, or *e*, we find it in *Wodnesdei*, 2184.

û = O.E. *ú*, *ý*.

O.E. *eó*, Goth. *iu* answers to *eo* in St. Katherine.

O.E. *eá*, Goth. *áu* answers to *ea*, except in a few words, of which *deð* and *heh*, with their divers forms and compounds, are the most frequently used.

CONSONANTS.

The inflectional *m*, wherever preserved, is weakened to *n*.

In other cases it is O.E. *m*.

n is frequently dropped in the inflections of substantives, and, though more seldom, in those of the verb, and in the prepositions *in*, *on*, the indefinite article and the first and second persons of the poss. pronouns, etc. Single *n* instead of double *n* is put in forms like *speokene*, *ane*, with the exception of *donne* 782, etc, *underfonne* 2234, where it is always preserved.

p inserted in *inempnet*.

b the same as in O.E.

f in *anlaut* seldom represented by *u*, as in *ules*. In *inlaut* between vowels or liquids softened into *u*=*v* the vibrating (buzzing) labiodental aspirate, as in *bileaue* 319, *halue* 20, *deoules* 2312, *derure* 947, *culurene* 1823. The first signs of this transmutation we can observe already in Old E. (cf. Sievers, Grammatik, § 194).

t in *auslaut* often takes the place of *d*. MS. B goes farthest in this respect. In *þreottuðe* 1413, *tt* stands for *t*.

d in *auslaut* seldom replaces *t*; *isend* 711. Sometimes *d* is used instead of *dd*, as in *ischrud*, *iprud* 1449. Nearly always omitted in *onswere-de-n*, *c* written for *ds* in *milce* 295.

þ, *ð*, the first of which signs is used in *anlaut*, the latter anywhere else. *þ* in *anlaut*, and after words ending with *s*, *d*, *t*, is often replaced by *t*. *ð* omitted in *wurgið* 272. *t* is written for *tt*, i.e. *tþ* in *mahtu* 1494, *schaltu* 2132, etc.

s, except that it stands for double *s* (*ðs*) in *blisful* 1857, does not offer points worth notice. More interesting is the ligature *sc* which, except in *sker* 867, *scolmeistres* 521, *esken* 1716, *menske* 1983, in our text, appears as *sch*. Only once in *ules* is *sch* narrowed into *s*, a change peculiar to the Middle Kentish dialect.

c (*k*) is by far the most interesting consonant in the dialect:—

IN ANLAUT,

c is used before all guttural vowels, whereas *k* precedes vowels of palatal character, that is, *e*, and *i*, *y* (the umlaut of *u*). From the former rule only two words are excepted, *kasten*, 945, and *Katerine*, which are of foreign origin, and to the latter the only exception is *bicherde* 1183, 2228, 2229. Doubtful are *bikimet* 1291, and *nowcin* 1840, 2395.

Before *i* (old) and *eo*, *c* (so far as I can judge,) becomes *ch*, as in *childhade* 79, *cheosen* 1871.

IN AUSLAUT

c is preserved in most instances. In *spek* 308, it has given way to *k*. In *euch*, *hwuch*, *swuch*, *-lich*, the *ch* is apparently taken from the dissyllabic forms, an explanation, however, which does not account for the change of *ic* into *ich*, and *ac* into *ah*. In the word last mentioned, the dissolution of the *c* is gone already so far as a slender aspiration, but the last state it reaches is in *þulli* 348 (O.E. *þyllic*), for which the text elsewhere reads *þullich*, as in ll. 357, 847, 2333.

IN INLAUT

the hard guttural has partly remained intact, and partly been palatalized. From want of material I cannot make a thorough examination as to whether or not my text agrees with the rule set up by Mr. Sievers in his Grammatik, § 206, 6. The fact that *ch* does not precede either *ă* or *ā* certainly speaks in its favour. Other vowels are followed by either *k* or *ch*, as in *eche* 298 (but *ecnesse* 2505), *speche* 451, *biseche*, 2343, *cnawlechiꝺ* 1343, 1379, *loken*, 790, *bokes*, 837, *token* 2060, *hokeres* 419, *lokede* 1206, *ibroken* 1201, *strikinde* 732, *iwiket* 1740, *pikes* 1929, *swike* 1937; but *riche* 47, 50, 60, *liches* 1045 (cf. *licome* 2202), *iliche* 1663, *siker* 25, *cwike* 63, *sikel* 825, *isliket* 1660, *blikede* 2364, *toluken* 2092, *bruche* 334, *muchel* 456, *bruchel* 2003, *meoke* 103, *speokene* 312, *breokeꝺ* 1294. Although the use of the gutturals in the foregoing specimens is pretty regular, and might suggest certain ideas, I abstain from founding any rule upon such scanty materials. It must not be forgotten, however, that in the text there is no word showing (in inlaut) *k* after *ē*, *ŭ*; or *ch* after *ŏ*, *ō*, *ĭ*, *ū*.

When the hard guttural stands by another consonant, the following seems to be the rule: *c* remains intact when followed, and is palatalized when preceded, by the other consonant; exceptions from the latter part of this rule are *wlonke* 842, *þonki* 2382, *werkes* 1016, *ilke* 1095, 1199.

O.E. *cc* in our text takes the form of *cch*, which, in *streche*, appears simplified into *ch*; whilst on the other hand *cch* in *hwucche*, 445, 1032, 1707, and *swucche* 2190, is an anomaly, standing for *ch*.

O.E. *cg* becomes *gg* in our text, as in *leggen* 772, *seggeꝺ*, 321, 327.

The old ligatures *cl*, *cn*, *cr*, *cw*, are still in use. The last of them is changed into *qu* in *quoꝺ*.

As to the use of *g* and ȝ in *anlaut*, it is impossible to formulate a rule from the scanty materials of our text; for we find ȝarewe 1734, ȝarkin 1735; and on the other hand *togederes gederin* 989, *ageide* 1249, *geaꝺ* 1883, not mentioning interchanges which apparently nothing can account for. So, for instance, l. 215, we find ȝulde, but l. 231 *unforgult*, l. 499

offers ȝonge, which in l. 2469 is uncertain. In spite of all these irregularities, however, we may say that *g* has in most cases been palatalized before *e*, *i*, *eo*.

The prefix ȝe- has dwindled into a single vowel *i*. The suffix *-ig* had a similar fate, except that it sometimes reappears when the word is inflected. Of *witti*, for instance, we have the forms *witteȝen* 843, *wittege* 489 (but *wittiest* 533).

As for *inlaut* and *auslaut*, we may lay down the rule that *g*, when preceded by consonants and guttural vowels, becomes *h*, whereas it is perfectly vocalized and becomes *i* when preceded by palatal vowels. Only one single exception from the first part of this rule is to be met with in *buriboldes* 439, which as simple, however, is always spelt *burh-es* 6, 9. To the second part of our rule several exceptions occur, in *hehest* 416, *fehere* 2291 (comparative; the posit. is always spelt *feir(e)*), *sehen* 278, *stihen* 1012, *hihe* 1381, and *wiheles* 129, 1051, which last word, however, is, in l. 891, in better accordance with our rule spelled *wiles* for *wiȝeles* (?).

There is not much to be said about *h*. It is lost in *anlaut* before *l*, in *lowinge* 143, *ludinge* 144, etc., the same as before *r*, as in *rake* 1138, *raðe* 555, 972, *ream* 2293, *arudden* 1137, *reoðeren* 60, etc. *h* in *inlaut* is omitted in *hest*, a form which in my text not seldom interchanges with the older *hehest*.

The semivowel *w*, which in our MSS., except in *quoð*, is rendered by the old *wén*, is, in *inlaut*, upon the whole preserved intact. Not mentioning the cases where in Old E. it was allowed to drop, it is omitted in *ichulle*, besides which, however, the regular formula *ich wulle* is still in use. With the following vowel it is blended in *euch* and in *hu*, which promiscuously appears beside the old *hwi*. It has darkened the following vowel in the various forms of *wullen*, *nullen*, in *wummon*, *hwuch*, *swuch*; *world*, *sword*, *quoð*. It has disappeared without leaving a trace in *nat*, *nes*, *neren*, forms in use already in Old E.

The semivowel Teutonic *j* was rendered by ȝ in Old E., and this custom is retained by our scribes. Only in *inlaut* it is frequently replaced by *i*, while, on the other hand, it is sometimes hardened into *g*, as in *wurðgede* 59, 508, *biblodeget* 204,

studgi 1264; and in *herhede* 336, it even passes over into the guttural line.

Over *l* and *r* we need not lose many words. I shall only mention that like *m* and *n*, *r* is frequently dropped in inflections. This is always the case with *l* in *euch*, *hwuch*, *swuch*, and their by-forms.

FORMS AND INFLECTIONS.—DIALECT.

NOUNS.

A rapid glance at the forms of our text will teach us that the obliteration of the language had already gone so far as to make the classification used in O.E. grammar inadvisable. The only way to bring some order into our materials, is to treat each case separately.

The form of the nominative is changed in a few cases. Final *e* is dropped in *wil(l)* 371, added in *cwarterne* 671, *heaðene* 36, *wununge* 2423, and others terminating in *-ung*, *-ing*; the oblique case of *wa*, *weane* is (beside the old form) used as a nominative, cf. 1166-7.

The genitive case in the singular of masculine and neuter substantives is commonly denoted by *-es*.

keiseres 3, *healendes* 612, *þunres* 1998, *weis* 1864, *deies* 1077, *meidenes* 909, 2062, *blodes* 1398, *swinkes* 805, *cunnes*, 1912.

Our text is in accordance with other writings of the same period in using the noun proper without the genitival termination. So we find *Belial* for *Belials* 1906. The word *feder*, however (which elsewhere, like *moder*, *broðer*, *suster*, and *dohter*, is still without the sign of the genitive case), has in *federes* 619, assimilated itself to the rest of the genitives.

The same termination is applied in the genitive case of fem. nouns: *mereminnes* 1490, *worldes* 1502, 1723, *cristenes* 2045, *lefdis* 2192.

Alixandres 47, is not necessarily *of Alexander*, as Morton has sometimes rendered it, but more probably *of Alexandria*, or *Alexandriæ*, as the Latin text puts it.

The adverbial genitive *nihtes* 1077 is in use as of old.

The dative and accusative cases mostly coincide in form. There is, however, a marked difference to be noticed according

to the prepositions they are connected with. Sir F. Madden, in the Introduction of his well-known edition of Laȝamon's Brut, puts forth the opinion that when the Brut was written, the prepositions which formerly governed the dative had changed this case for the accusative. This may apply to the Brut, but it certainly does not to our Katherine.

for and *mid* (*wiðð*), it is true, appear to govern the accusative case everywhere, with the exception of only a few cases, as *for neode* 9, and *mid rihte* 769.

But in the case of *in* and *of*, the dative case is not so rare. I find *in . . . lif* 1694, *lond* 21, 1693, *hond* 1779, *hus* 1807, *niht* 2189, *ȝer* 43, *meiðhad* 137, *bur* 138, *burh* 46, 64, *mod* 60, *anhad* 931, *strif* 940, *þing* 1032, 1035, *world* 1224; *but in . . . halle* 416, *londe* 535, 1304, *stalle* 683; *of . . . god* 100, *gleo* 145, *hird* 156, *deaðð* 165, 337, 1334, *blod* 204, *treo, stan* 266, *gold, seoluer* 269, 493, *wind* 217, *dei* 436, *lond* 586, *strif* 701, *creft* 814, *lam* 990, 2150, *world* 1626, *niht* 1741, *folc* 2010, *lei* 195, *gast* 196, 1401, *monhad* 985, *þing* 980, *lif* 885, *muðð* 192; but *of . . . . worlde* 80, 97, 472, *childhade* 79, *weie* 126, *ahte* 143, 199, 231, *gode* 392, *burhe* 2317, *witte* 1285, *wohe* 1235.

After *to*, the dative case is employed nearly as often as the accusative case: *to . . . . heaðendom* 35, *healent* 182, 2067, *þing* 245, 993, *leaf* 384, *ȝelp* 470, *lif* 478, *deaðð* 566, *strif* 795, *wealdent* 1765, *lauerd* 2066, 2128, *þing* 993, and the frequent *to-dei*; but *to . . . balewe, bismere* 552, *Criste* 694, 2181, 2492, *deaðe* 2206, *fehte* 14, *kinge* 1300, *lake*, 62, 200, 1898, *londe* 7.

And *on* seems to have stuck to the old construction: we find *on . . . . blode* 1543, *breoste* 190, *halue* 121, *liue* 2360, *rode* 1901, *scotle* 45, *worlde* 526, 1068, and only *on . . . dei* 339, *half*, 2014, *writ* 110.

Of other prepositions I shall only mention *bute . . . mel* 1819, *aȝeines . . . heast* 2218, *wiðuten . . . burh* 2240, *toward . . . deaðð* 2268, *from . . . bale* 2295, and governing the dative case, *under . . . schelde* 809, *bi . . . bane* 2177.

For the nominative case in the plural number (such forms as *fet* 499, and *men* 799, of course, excepted) we have two terminations *-es* and *-en*; the former mostly used with masculine and neuter nouns, the latter with feminine nouns. There are

exceptions (though not so numerous as to make the rule impractical), which may be partly remains of the old declensions (as many of the *weak* substantives), but they may be also partly due to change of gender. We know, for instance, from ll. 781 and 1026, that *bileaue* and *deaȝ* have become feminines, and from l. 2037 that *medschipe* has become neuter.

For the genitive plural, the termination *-e* is the rule, as in *breoste* 2122, *kinge* 2211, *meidene* 2379, 2425, *schafte* 882, *smelle* 617, *þinge* 253, *worlde*, 663, 2504. Very seldom we find the termination of the weak declension (O.E. *ena*) employed, as in *aldrene* 81, 100, *cnihtene* 1558, *culurene* 1823, *dahene* 2469, *kenipene* 2469. Beside the ancient form *-menne* 6, we find a form without *umlaut*: *monne* . . . . 450, 2022. An analogy we have in the fluctuation between *mennesse* and *monnesse* 985.

The only exception to the above rule we have in foreign words, as in *maumetes temple*, Latin *templo idolorum*, *liunes leohe*, Latin *lacu leonum*, *martirs licomes* (no Latin equivalent). Here the genit. seems to have taken the form of the nom. acc. *martirs*, *maumez*, which forms are, no doubt, influenced by Norman-French.

The accusative pl. is almost without exception the same in form with the dative and, of course, the nominative. So we have *men* a. 33, d. 144; *þreates* a. 2002, d. 40: *godes* a. 147, d. 53; *tintreohen* a. 1887, d. 41; *godes* a. 2088, d. 53; *ehnen* a. 111, d. 307; *deoulen* n. 553, d. 211; *creftes* a. 1052, d. 256; *engles* n. 291, d. 1830; *wordes* a. 374, d. 311, 378; *sahen*, a. 358, d. 382; *meistres* a. 467, d. 446; *honden* a. 1358, d. 494: *runes* a. 109, d. 575: *kinges* n. 224, d. 637; *earen* n. 497, d. 1128; *weolen* n. 1035, d. 1695; *teȝ* a. 1266, d. 191; *cnihtes* n. 1738, d. 1436; *lefdis* n. 2328, d. 1478; *dahes* a. 1824, d. 1918; *hweoles* a. 1919, d. 1941; *fuheles* a. 2092, d. 2245.

Wherever these cases differ, we are certain that this has nothing to do with the inflections, as in *wiheles* a. 129, *wiles* d. 891.

As to *murhðen* n. 1697, 2159, *murhðes* d. 2186, the termination of the nominative seems to have been a double one, as is doubtlessly the case with *þing*, the accusative pl. of which is in ll. 934, 999, formed after the old fashion, while in ll. 360

and 370, the word shares the fate of the other masculines and neuters. It is the same with *word*, the plural of which is sometimes *wordes*, as in ll. 311, 316, sometimes *word*, as in ll. 482, 488.

As interesting plural forms I have further to mention *schep* a. 60, *deor* d. 2244, and the quite irregular *bule* a. 61, which, in O.E., is weak masc.

ADJECTIVES.

The most frequent termination of adjectives is *-e*. But to judge from our material, however scanty it may be, the use of this termination does not seem to have been arbitrary. So when employed substantivally, the adjective appears in the singular without inflection, as in *leaffull* 1038, in the plural with *-e*, as in *þe oðre* 30, *poure, riche* 50, *neodfule, nakede*, 102, *summe* 37, 39. The same seems to apply to the adjective being employed predicatively, as in *ȝung* 66, *feier, freolich* 68, and *wode* 2269, *isleine* 2009. Only in the case of its being used as an attribute does the use of the inflectional *-e* seem to have been left at the writer's discretion.

In our text, as in other writings of the period, there are some traces to be met with of adjectives being followed by the indefinite article by way of inflection, and this not only when the adjective is used substantivally where this course is fully carried out in modern grammar, as in *þe cuddeste an*, 821-2 (also inverted *þe an modgeste* 1240), but also when employed as an attribute, as in *leouest an wummon* 2420.

The comparison of adjectives exhibits no striking peculiarities any more than the formation of adverbs; both are, on the whole, formed on the same principles as in O.E. Changes of sound have been mentioned in their proper place.

Of pronouns inflected like adjectives, several have preserved their old forms; *ilke* we find only in the expression *mid tet ilke* 713, 789; of *(n)an*, a genitive sing. occurs *anes* 1959, 1961, *nanes* 1912; and of *al* a genitive plur. *alre* 253, 587, 592, a form which is in use up to a comparatively late period. As to the use of *al* and *alle*, I observe that the latter form is employed wherever in the plural it is used substantivally or

attributively, while the former (*al*) is made use of in all other cases.

Of *seolf* we find the sing. nom. *seolf* 1095, the acc. *seoluen* 1144, the same form for the dat. 1835, and plur. nom. 634, acc. 130, 2353. We meet, however, already with traces indicating that this old difference is going to be abolished. We find the form *seolf* for the sing. acc. 58, 1835, 1901, and for the dative 96.

PERSONAL PRONOUNS.

Of the first and second persons sing. we have the nom. *ich þu*, and the acc. dat. *me þe*. Of the forms of the dual, we are sorry not to find certain instances. It is, however, more than probable that MS. R in *wit* 1512, and *unc* 1515, represents the reading of the original.

The plural is complete: *we ȝe* for the nom. *us, ow*, for the acc. dat. and *ure* 802, *ower* 1277, for the genitive.

The third person is nearly as poor in forms as the first and second sing. Of the sing. we meet with the nom. *he* and *hit*, and the acc. dat. *him, hit*. Of the dative of the latter form, moreover, we cannot find a specimen.

The feminine gender of this pronoun deserves special notice. The common form is *ha*. In elevated passages, however, the older form *heo* is still in use. So we find it in ll. 116, 168, 726, 742, 1319, 2372. Dat. and acc. is *hire*. The plural form for all genders is *ha*, which in elevated passages, as in the case of the fem. sing., is replaced by *heo*, 365,740, 1142. The dat. acc. is *ham*. For the genit. we have a rather doubtful specimen in *heore* 872, for which, as this is the form in impassioned passages, the common form would be *hare*.

I must not forget to mention that there are some traces of an absolute pronoun coming into use : *hire* and *him* are sometimes used for *he* and *ha*, and this is mostly the case when the pronoun is followed by *seolf, seoluen*, cf. l. 1083. If we could find *hisseolf* instead of *himseolf*, we might easily account for the change by *seolf* being taken for a substantive. In connection with *ane=allone, only*, the pers. pronoun was similarly treated sometimes, cf. *þe ane* 2265. See also Maetzner's Glossary under *an, ane*.

POSSESSIVE PRONOUNS.

As in O.E. these pronouns are framed by treating the genitive of the personal pronouns as a nominative. The first and second persons which were declined in O.E. lost their inflections in our dialect,—occasional changes in their form, as in *ower, owre,* having nothing to do with cases. To the different forms of *min, þin,* the rule applies which I gave when treating of the adjectives, save that the fuller forms *mine, þine* are occasionally to be met with before substantives in the plural and (very seldom[1]) in the singular, where forms like *þi, mi,* are the rule.

The possessive pronoun of the third person remains undeclined, as in O.E. Changes of *hare* 129, and *heore* 252, are accounted for like those of *ha* and *heo* mentioned on the last page; and the form *hise* 1954, 2235, is to be explained by assimilation to the possessive pronouns of the 1st and 2nd persons singular.

DEMONSTRATIVE PRONOUN.

In the following tables the forms put first are considered to be the common ones, while the others are understood to be exceptional.

SINGULAR.

Masc.	*Neut.*	*Fem.*
N. þes 228, 431, 517, etc., þis 1488.	þis 24, 77, etc., þeos 103, 354, 1861, tes 1387.	þeos 104.
G. —	—	þeose 881.
D. —	þis 894, 1035, 1405, etc.	þis 64, 766, þisse 2079.
A. þis 275, 598, etc., þes, 1762.	þis 210, 342, etc.	þeos 417, 2388, þis 283.

Instrumental, þus 910. Cf. þus ido dede, literally=by this done deed=by the accomplishment of this deed.

PLURAL.

N. —	—	—
G. —	—	—
D. þeos 879, 1918, þes(?) 730, 2082, þeose 487.	þeos 2227.	—
A. þeos 724.	—	—

[1] Perhaps only with feminines.

DEFINITE PRONOUN.

Singular.

	Masc.	*Neut.*	*Fem.*
N.	þe 197, etc.	þ 27, etc., þe 828, 2490.	þe 468, 748, etc.
G.	þes 2123, þe 2201.	þes 2062.	þe 9, þes 2045.
D.	þe 182, etc.	þe 43, etc., þet 203, 980, 1693–4, etc.	þe, etc., þet 143, 1607, 1934, 2480.
A.	þe 264, etc., þene 1183, þen 1184.	þe 689, 725.	þe 244, 757.

Instr. þi 85, þe when connected with comparatives, 413.

Plural.

	Masc.	*Neut.*	*Fem.*
N.	þe 34, etc., þeo 92, 500, 950, 2389, 2432.	þe 30, 1928.	þe 1632.
G.	þe 6.	—	—
D.	þe 144, etc., þeo 1724.	þe 410, 1941, etc.	þe 1635, 1695.
A.	þe 592.	þe 836, etc.	þe 1330, 1358.

A glance at the foregoing tables teaches us that there are some traces, however few, of the old richness of form. The modern look of the latter table is due to *þe* having taken possession of nearly all cases and genders. *þ*, however, still firmly holds its place in at least the nominative and (with a slight deviation from the old practice) dative, so that I am inclined to explain its being used elsewhere by a change of gender. *kinedom* 1624, 2149, at least, and *hird* 2413, 2426, have evidently become neuters. That the use of *þeo* beside *þe* in the nom. and dat. plur. of masculines is analogous to that of *heo* beside *ha*, and *heore* beside *hare*, is obvious from the passages where they occur.

INTERROGATIVE AND RELATIVE PRONOUNS.

Of interrogatives, we find the nom. *hwa* 168, neuter *hwet* 2212, genit. *hwas*, and two forms for the instrumental, namely, *hwi* 992, 968=why, and *hu* 956, 959=how, which, however, are not yet strictly kept asunder. *hwucche* 1707, 1632, seems to have been used as a kind of plural.

All of these pronouns could be employed as relative pronouns, if we are allowed to judge by our material. I find *hwa* used as a relative 516 (?), *hwet* 1723, *hwas* 680, 765, *hwam* 223, 281, 1216, *hwi* 507, and *hwuch* (*as*) 157.

As a common relative, however, two forms of the definite article are employed: *þe* and *þet*; the former of which is preferred by the plural, the latter by the singular.

INDEFINITE PRONOUNS.

Only a few of these pronouns are found in the text. For the O.E. *man*, Z has *me*, and C has regularly *men*. O.E. *aelc* is *euch*, which, when employed absolutely, *i.e.* substantively, coalesces with the indefinite article *euchan*, 54, 57; *swylc* is *swuch*; *þullic* is *þulli*(*ch*) 348, 847, 2333; *feá feawa* is *fe*(*a*)*we* 949, which is occasionally replaced by *lut* 34. O.E. (*n*)*âwiht* I found in several forms: *ewt* 996, *oht* 1913, *noht* 1714, *nawt* 1689, and the archaic form *nawiht* 283, 473.

NUMERALS.

The number of the numerals is equally small. I give them in a table:

Cardinals.	Ordinals.
an(*e*) 99, 367.	*ear*(*e*)*ste* 883.
twa 67, dat. *twa* 973, *tweien* 1515.	*oðer* 1458.
þreo 1777, 2182.	*þridde* 1949
fowr 1919, 1991.	
fif 793.	
tene 793.	
twenti 67.	*twentuðe* 2182.
	þrittuðe 43.
fifti 521.	
hundret(*ð*) 1810.	
þusent(*d*) 2011.	

VERBS.

I shall restrict myself to pointing out those peculiarities of the verbal forms of the text, which are most important in regard to the dialect. For the present indicative, the legend

has the following terminations: *-e, -est, -eð*, for the singular, and *eð* for the plural, the latter termination of which, in the case of inversion, *i.e.* when closely followed by the personal pronoun, undergoes the same changes as in O.E. In the same case the termination of the second person singular is changed so that it drops the concluding *t*, at the same time transforming the aspirate of the pronoun into the corresponding tenuis.

The terminations of the present optative, are *-e* for the singular, *-en* for the plural, the latter of which is altered in the same case and in a similar manner as the corresponding termination of the indicative mood.

The terminations of the imperative and the present participle are *-e, -eð* and *-ende*, that of the infinitive *-en*, in its oblique form *-ene*, which is preceded by *to* in consonance with the rest of the Southern dialects.

In the case of *-ja-* formations, which are pretty regularly preserved in our dialect, the *-e-* of all these terminations is mostly absorbed by *-i-*, the rest of the word-formative element.

The preterite of weak verbs is formed by adding *-de, -dest, -de* in the singular, *-den* in the plural; and these terminations change their media for the tenuis in cases similar to those which brought about the same changes in O.E.

For the optative I cannot quote sufficiently certain specimens.

The termination of the preterite participle is commonly *-ed*, curtailed in certain cases, into *-d* and *-t*. Also in the forms of the preterite, the formative element *-ja-* is, though much less frequently, preserved. It very seldom, however, appears as *-i-*. Mostly it is softened down into *-e-*.

The old richness of form in what Prof. Sievers calls the 'third weak conjugation' is happily preserved, though *habben* 87, *libben* 706, and *seggen* 327, are the only words left of it: pres. sing. *habbe* 466, *segge* 868, *hauest* 755, *seist* 391, *haueð* 817, *seið* 486, *liueð* 1754; plur. *habbeð* 395, *seggeð* 321; opt. sing. *habbe* 2267; imp. sing. *haue* 1573, *sei* (!) 1350; part. *liuiende* 1220; pret. sing. *hefde* 111, *seide*, 153; plural *hefden* 95, *seiden* 532; part. *ihauet* 466, *iseid* 1993.

The strong verbs deserve a special treatment. The termina-

tions of the present indicative, optative and infinitive, and the pres. part. are the same with those of the weak verbs. And for an imperative the bare stem is used. The terminations of the preterite are the same as in O.E., with the only difference that the termination of the plural has been weakened to *-en*. There are, however, some noteworthy disagreements in the formation of this preterite. I pass over the simple changes of the stem-vowel, though sometimes they may imply a change of more importance. I believe I have done enough in pointing them out in the Vowel-changes. The only case worthy of being repeatedly quoted is that of *warpen* 18, 591, *weorp* 835, 2031, *awarpen* past part. 1277; which forms clearly enough point to the verb being transferred to the reduplicative conjugation, though the preterite plural *wurpen* 1813, still sticks to the ablauting class.

Other forms suggesting the same kind of change are *-dredde* 1336, preterite participle of *dreden* 622, and *slepten* 1426, preterite plural of *slepen*, and a doubtful form *bearnde* (C *bearninde*) 1650, preterite singular of *beornen*. The change is complete in *leten* 1464, preterite singular *lette* 354, 791, plur. *letten* 2329. Only the imperatives, *dred* 2144, *let* 1920, are still in accordance with the O.E. grammar. A change of another kind is found in *cheosen* 1871, which has formed a new pret. part. *ichosen* 834, its old part., however, being still in use, though mostly as an adjective *icoren(e)* 1394, 1596, 1635, 2143. A strange confusion has taken place in the forms of *drehen* (*dreien*) 1087, 1097, 1736, 1891, 2101, and *drahen* 1891, 1966. Only the forms of the latter word are complete, and frequently employed in our legend (unless the doubtful form *drehde* 1160 is meant to be the preterite of the former), as *drohe* 2434, *droh* 1087, 1363, *drohen* 2124, 2173, *idrahen* 1949, but all these forms are promiscuously used for *to suffer*, as well as for *to draw, drag*. A similar confusion consists in *hehte=he was called* being sometimes put for *het=he ordered, caused*, as in l. 432. The reverse has not been observed.

Finally, may be mentioned the anomalous verb *-gan* 519, which, in addition to its old weak perfect *eode* 746, 1204, *-eoden* 1601, is beginning to frame another preterite from *wenden*. In

the sense of *eode(n)* we finde *wende* 918, *wenden* 1732. The old past part. is still preserved in *ouergan* 519.

The forms of only three other anomalous verbs are important, and at the same time copious enough to be allowed some space in this short survey. The first is the verb substantive, the second is *wullen*, and the third *schullen*. The following are the certain forms of *beon* to be found in our legend: present ind. sing. 2 p. *art* 387, 2034; 3 p. *is* 381, 393, plur. *beoð* 503. Opt. sing. *beo* 511, 560, plur. *beon* 507, preterite ind. sing. 3 p. *wes* 36, etc., plur. *weren* 1336, opt. sing. *were* 898, 969, 1219, plur. *weren* 533, 1275, infinitive *beon* 501, imp. sing. *beo* 2041, plur. *beoð* 2343.

Our forms of *wullen* are, pres. ind. sing. 1 p. *wulle* 878, 1301, 1493; 2 p. *wult* 505, 1018: 3 p. *wule* 562, 763, 787, plural *wulleð* 1746, 1759, and *wullen* 1324: pret. ind. sing. 2 p. *waldest* 1866; 3 p. *walde* 626.

The forms of *schullen* are perhaps the most uniform in our dialect. They are the following: 1st and 3rd persons sing. pres. *schal* 942, 241; 2nd person *schalt* 396, plur. *schulen* 394: 2nd person sing. pret. *schuldest* 458; 3rd person *schulde* 604, plural *schulden* 288.

The foregoing remarks are intended to show the most important changes the Old English grammar has suffered in the dialect of St. Katherine, as well as to give a short survey of the sounds and forms characteristic and decisive enough for ascertaining the nature of this dialect, and therewith the place of origin of our legend.

Summing up the results of this treatise, and comparing the various characteristic sounds and word-forms with those of other writings, I come to the conclusion that the dialect is closely akin to that of Laȝamon's Brut, the Ancren Riwle, and even more, if possible, to that of the sister Legends of Seinte Marherete and Juliana, all of which are proved to be written in a more or less pure Southern dialect. As to the exact district in which these three legends may have been written, I do not venture a definite opinion. Still the numerous agreements with the dialect of Laȝamon's Brut on the one hand, and that of the Ancren Riwle on the other, point to the legend having been

written somewhere between Worcestershire and Dorsetshire—say Gloucestershire. The later form of this dialect, as represented in Robert's well-known chronicle, would not oppose the above assumption.

THE ARRANGEMENT OF THE TEXTS, ETC.

On the left-hand side stands the Latin text; on the right, and closely following the Latin, is the M.E. text. The numbers in brackets are those of Morton's edition. Below the texts are printed the various readings of the M.E. text, which are thus explained. The case of words or verses wanting, needs no explanation. In case of a MS. having more words than the text, the first word of the text is given along with the surplus word or words, when occurring in the middle of the verse. When the alterations are too extensive, the whole line is printed, introduced by the words 'R (B or C)' writes, etc. In case of words being transposed, the words, when not more than two, are given in the order of the text, with the note 'transposed.' If their number exceeds two, the words are printed in the order of the respective MSS.

Below the various readings of the English text are given those of the Latin text. MS. L(eipzig) is not mentioned, except when it comes into contact with MS. C(otton).

Below the Latin notes is printed the translation of the M.E. poem into Modern English, as closely following the former as was feasible. It was the express wish of the Society to have a modern translation, and for that purpose I used Morton's, simply altering and completing it wherever I thought advisable.

REFERENCES TO THE M.E. MSS.

1. R (MS. Reg. 17 A. xxvii.).

Fol.	1*a*.—10*b*. Sawles Warde.			Fol.	13*b*. þ . . .	line	290
,,	11*a*.—37*a*. Katherine.			,,	14*a*. cu[-men] . .	,,	340
,,	11*a*. moderburh . .	line	45	,,	14*b*. of . . .	,,	392
,,	11*b*. dale . . .	,,	99	,,	15*a*. a[-nan] . .	,,	440
,,	12*a*. gleowunge . .	,,	145	,,	15*b*. wisdom . .	,,	484
,,	12*b*. hali . . .	,,	193	,,	16*a*. wisdoms . .	,,	525
,,	13*a*. wur[-ðmunt] .	,,	244	,,	16*b*. þe . . .	,,	577

Fol.	17*a*.	war[-nedest]	line 625	Fol.	27*a*.	cleopede	line 1558
,,	17*b*.	heouene	,, 668	,,	27*b*.	ha	,, 1606
,,	18*a*.	stod	,, 716	,,	28*a*.	stanes	,, 1657
,,	18*b*.	me[-iden]	,, 760	,,	28*b*.	is	,, 1709
,,	19*a*.	ant	,, 810	,,	29*a*.	ȝe	,, 1757
,,	19*b*.	ilearet	,, 859	,,	29*b*.	te	,, 1806
,,	20*a*.	unsehelich	,, 904	,,	30*a*.	schulen	,, 1850
,,	20*b*.	feole	,, 949	,,	30*b*.	him	,, 1898
,,	21*a*.	hehnesse	,, 997	,,	31*a*.	euer	,, 1951
,,	21*b*.	lif	,, 1046	,,	31*b*.	bre[-ken]	,, 2002
,,	22*a*.	þurh	,, 1093	,,	32*a*.	hu	,, 2047
,,	22*b*.	raketehen	,, 1138	,,	32*b*.	flesch	,, 2092
,,	23*a*.	drahen	,, 1187	,,	33*a*.	neauer	,, 2138
,,	23*b*.	akast	,, 1232	,,	33*b*.	niht	,, 2189
,,	24*a*.	an	,, 1277	,,	34*a*.	sare	,, 2238
,,	24*b*.	tah	,, 1323	,,	34*b*.	ham	,, 2285
,,	25*a*.	Ah	,, 1368	,,	35*a*.	wordes	,, 2333
,,	25*b*.	iweom[-met]	,, 1416	,,	35*b*.	of	,, 2385
,,	26*a*.	icrunet	,, 1466	,,	36*a*.	wiþ in[-wiþ]	,, 2435
,,	26*b*.	ꝛ	,, 1513	,,	36*b*.	ȝeoli	,, 2483

Fol. 37*a*.—56*a*. Margarete.
,, 56*a*.—70*a*. Juliana.
,, 70*a*.—70*b*. Oreisun of seinte Marie (incomplete).

All of these are apparently written by the same hand.

Foll. 71*a*.—97*a*. contain a tract on Christ's Passion, illustrated with drawings of relics, etc., by a fourteenth-century hand.

2. B (MS. NE. A. 3, 11).

Fol.	1*a*.—18*a*.	Katherine.		Fol.	9*b*.	rihte	line 1509
,,	1*a*.	reo[-deren]	line 60	,,	10*a*.	hire	,, 1572
,,	1*b*.	eanes	,, 124	,,	10*b*.	rihte	,, 1638
,,	2*a*.	as	,, 186	,,	11*a*.	þu	,, 1706
,,	2*b*.	scheliche	,, 249	,,	11*b*.	heo[-uenlich]	,, 1767
,,	3*a*.	steape	,, 307	,,	12*a*.	engles	,, 1830
,,	3*b*.	mon	,, 372	,,	12*b*.	teo[-nen]	,, 1888
,,	4*a*.	hehte	,, 432	,,	13*a*.	of	,, 1953
,,	4*b*.	fecit	,, 489	,,	13*b*.	ken[-chen]	,, 2015
,,	5*a*.	ꝛ to	,, 552	,,	14*a*.	him	,, 2075
,,	5*b*.	alwealdinde	,, 618	,,	14*b*.	heorte	,, 2133
,,	6*a*.	stude	,, 683	,,	15*a*.	smi[-rede]	,, 2193
,,	6*b*.	bigon	,, 745	,,	15*b*.	bi[-buriet]	,, 2251
,,	7*a*.	ge	,, 810	,,	16*a*.	bimong	,, 2307
,,	7*b*.	intel-	,, 877	,,	16*b*.	hire	,, 2364
,,	8*a*.	seggen	,, 1315	,,	17*a*.	þe	,, 2421
,,	8*b*.	cnaw[-lechunge]	,, 1379	,,	17*b*.	is	,, 2476
,,	9*a*.	se	,, 1447				

Fol. 18*a*.—36*b*. Margerete.
,, 36*b*.—56*a*. Juliana.
,, 56*b*.—75*b*. Hali Meidenhad.
,, 76*a*.—84*b*. Sawles Warde (incomplete).

The whole MS. is written by one and the same hand.

3. C (MS. Cott. Tit. D. xviii.).

Fols. 1*b*.—12*b*. divers alphabets, and fol. 13*b*. index of the older MS., both written in fifteenth-century characters. The following pieces are in double columns, and are all written in a thirteenth-century hand.

Fol. 14*a*.—105*a*. Ancren Riwle (wants the beginning).
,, 105*b*.—112*b*. Sawles Warde.
,, 112*b*.—127*a*. Hali Meidenhad.
,, 127*a*.—133*a*. Wohunge.
,, 133*b*.—147*b*. Katherine.

Fol.	133*b*.	col.	*a*.	mis[-liche]	line	38
		,,	*b*.	baðe .	,,	77
,,	134*a*.	,,	*a*.	heo .	,,	116
		,,	*b*.	wurðen .	,,	155
,,	134*b*.	,,	*a*.	ha[-li] .	,,	193
		,,	*b*.	muche .	,,	227
,,	135*a*.	,,	*a*.	ȝi[-uen .	,,	269
		,,	*b*.	awun[-drede]	,,	309
,,	135*b*.	,,	*a*.	he .	,,	355
		,,	*b*.	wult .	,,	399
,,	136*a*.	,,	*a*.	ich ne .	,,	444
		,,	*b*.	reprobabo	,,	483
,,	136*b*.	,,	*a*.	alle .	,,	522
		,,	*b*.	to . .	,,	573
,,	137*a*.	,,	*a*.	alre .	,,	617
		,,	*b*.	wit .	,,	655
,,	137*b*.	,,	*a*.	atstirten	,,	700
		,,	*b*.	ne. .	,,	747
,,	138*a*.	,,	*a*.	to . .	,,	795
		,,	*b*.	ah. .	,,	841
,,	138*b*.	,,	*a*.	heuenliche	,,	889
		,,	*b*.	schal .	,,	941
,,	139*a*.	,,	*a*.	up[-on].	,,	994
		,,	*b*.	liflese .	,,	1045
,,	139*b*.	,,	*a*.	þat .	,,	1092
		,,	*b*.	rake .	,,	1138
,,	140*a*.	,,	*a*.	ihud .	,,	1182
		,,	*b*.	honde[-were]	,,	1222
,,	140*b*.	,,	*a*.	stille .	,,	1265
Fol.	140*b*.	col.	*a*.	meid[-enes]	line	1314
,,	141*a*.	,,	*a*.	a . .	,,	1356
		,,	*b*.	bruchen.	,,	1396
,,	141*b*.	,,	*a*.	mih[-ti].	,,	1442
		,,	*b*.	makest .	,,	1487
,,	142*a*.	,,	*a*.	ꝛ . .	,,	1529
		,,	*b*.	hea[-ued]	,,	1571
,,	142*b*.	,,	*a*.	hondhwi[-le]	,,	1617
		,,	*b*.	slec .	,,	1662
,,	143*a*.	,,	*a*.	or[-cost] .	,,	1709
		,,	*b*.	in . .	,,	1750
,,	143*b*.	,,	*a*.	schunie .	,,	1794
		,,	*b*.	ha[-uest]	,,	1839
,,	144*a*.	,,	*a*.	lif. .	,,	1880
		,,	*b*.	preo[-nes]	,,	1924
,,	144*b*.	,,	*a*.	amid[-heapes]	,,	1971
		,,	*b*.	þen .	,,	2016
,,	145*a*.	,,	*a*.	spe[-ken]	,,	2058
		,,	*b*.	þrelter .	,,	2100
,,	145*b*.	,,	*a*.	hise .	,,	2143
		,,	*b*.	anan[-riht]	,,	2188
,,	146*a*.	,,	*a*.	sch[-alt]	,,	2230
		,,	*b*.	ase. .	,,	2272
,,	146*b*.	,,	*a*.	Heo .	,,	2318
		,,	*b*.	hire .	,,	2364
,,	147*a*.	,,	*a*.	he nime.	,,	2407
		,,	*b*.	ꝛ . .	,,	2452
,,	147*b*.	,,	*a*.	of . .	,,	2488
		,,	*b*.	Amen .	,,	2506

CORRECTIONS AND ADDITIONS.

Page viii, l. 10, *read* εὔμορφος.
P. viii, l. 18, *put* half stop *after* αὐτήν.
P. viii, l. 20, *insert* half stop *after* ἐκαύησαν.
P. xxiv, l. 13, read *héhnéssè*.
P. xlvii, l. 13, put *but* in Roman type.
P. xlviii, l. 12, *read* 2428.
P. xlviii, l. 24, dele *godes* a. 2088, d. 53.
P. 3, l. 1 (*from the bottom*), *read* as were.
P. 4, l. 20, *read* biforen.
P. 6, ll. 11–13, *insert* commas *after* bileaue, hehte, *and* dohter.
P. 8, l. 6, *read* hali gast.
P. 8, l. 20, *put* comma *after* seoluen.
P. 32, l. 13, *put* full stop *after* þrof.
P. 32, l. 1 (*from the bottom*), *read* the High Father.
P. 34, l. 22, *read* hehengel.
P. 35, l. 14, *put* comma *after* oueral.
P. 39, l. 23, *read* wiðalle.
P. 39, l. 1 (*from the bottom*), *read* likewise *for* entirely.
P. 41, l. 9 (*from the bottom*), *dele* B heaste.
P. 49, l. 5 (*from the bottom*), *read* that it is.
P. 54, l. 5 (*from the bottom*), *read* jaws *for* rule.
P. 57, l. 7 (*from the bottom*), *read* that is, to become man.
P. 62, l. 1 (*from the bottom*), *read* to thee now.
P. 65, l. 16, *put* full stop *after* heafden.
P. 76, l. 21 (v. 1579) *read* al þ ha ȝirnede.
P. 84, l. 13, *read* hwet se.
P. 87, l. 4 (*from the bottom*), *read* everywhere *for* supreme.
P. 93, l. 14 (v. 1892), *read* me *for* mi.
P. 93, l. 15 (v. 1893), *read* mi *for* me.
P. 96, l. 3 (*from the bottom*), *read* whirling *for* sound.

P. 96, l. 12 (*from the bottom*), *read*: R *writes* rewe bireawe.

P. 102, l. 7 (*from the bottom*), *read* reasonable *for* convinced.

P. 131, note on l. 782, *read* imperative *for* indicative, *and dele the following sentence.*

P. 132, note on l. 854, add: *argument*; see l. 689, *flit*, and l. 720, *fliten=to argue.*

P. 133, l. 1, read *worldmen.*

P. 133, l. 14, *read* than C does.

P. 134, between notes on ll. 1042 and 1054, insert: 1044 *awahte.* This assimilation to forms like *þohte, brohte, rahte, tahte,* does not seem to have been observed yet; the usual M.E. preterite of *wakien* is *wakede.* Of *smecchen,* O.E. *smeccan,* forms like *smeihte, smahte* are very common.

P. 135, note on l. 1137, read *jaws,* from O.E. *hraca,* O.H.G. *racho,* for *path, power, reach.*

P. 135, between notes on ll. 1145 and 1155, insert: 1151 *cnotten*; Aelfric in his translation of Alcuini Interrogationes, lately cited by M'Lean in Anglia, vii. 2, 13, uses *cnottum* in exactly the same sense.

P. 135, last line, read *neodeles.*

P. 136, l. 14, *read* prefix *for* suffix.

P. 137, note on l. 1262, *add*: The modern *dolt=simpleton, fool,* is an old past part. of *dullen* now used as a substantive.

P. 138, note on l. 1311, *read* Bouterwek's.

P. 139, note on l. 1367, read *utnumne.*

P. 139, note on l. 1486, *add*: See Maetzner's Glossary under *flen.*

P. 142, note on l. 1660, *read* Bouterwek's.

P. 143, note on l. 1690, *after* 1655, *insert*: Still comp. Cant. Tales 3207 *setewale,* O.Fr. *citoual.*

P. 143, between notes on ll. 1699 and 1709, *insert*: 1702 C *blunne*ȝ seems to be a different word from (*b*)*linnen.* Its past part. we apparently have in the modern *blunt.* Does it mean *to get blunt* or *dull, to decrease*?

P. 144. note on l. 1841, read *stonden.*

P. 144, note on l. 1908, read *heorte.*

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LIFE OF SAINT KATHERINE.

INCIPIT PASSIO SANCTE KATERINE VIRGINIS.[1]

QVM sanctorum fortia gesta ad memoriam posterorum transcribimus. quid aliud agimus nisi ut ita dicam quoddam incentivum bellicum[2] promovemus. per quod imbelles animos auditorum ad bella dominica accendamus.[3] ut cum pro laborum exercitiis coronas adquisitas audierint. jam certi de spe retributionis ardentiores fiant ad tolerandas passiones. hoc sane perpendentes. quia non leve aut inane constat. esse.[4] premium. pro quo sancti dei corpora sua diris tormentorum suppliciis tradiderunt? Hec mihi causa extitit. qua gloriose virginis katerine memorabilem certaminis agonem stili officio proposui enarrandum. ut dum infirmioris sexus constanciam. et inbecille[5] etatis virtutem attendimus. hoc nobis ad ignominiam et opprobrium iure quis esse dicat. quod puellas teneras per ignem et ferrum ad patriam celestem tendere videmus: et nos barbati homines nec per pacem (fol. 169*b*) christum sequi curamus; Et forte aliquis dicat fidem catholicam per totum orbem disseminatam: Christi nomen ubique gentium fateri. et quia christianitas in suis principibus[6] jam religiosa. jamque fidelis est: jam persecutionis procella detumuit. jam vincula et verbera. carceres. et eculeos et cetera suppliciorum[7] genera

[1] *Incipit prologus in passionem Sancte Katerine virginis.* [2] *bellum.* [3] *accendimus.*
[4] omits *esse.* [5] *imbecillem.* [6] C originally *pricipibus.* [7] *tormentorum.*

procul cessisse manifestum est⁊ et ideo christicolis jure non potest imputari. si his nostris temporibus penalibus tormentis non probantur. quia persecutionis[1] occasio[2] sedata pace jam quievit; Huic quisquis ille est tale damus responsum; Virgo hec non uniformi persecutionis genere impugnabatur. cui a fronte externus hostis⁊ a tergo incumbebat domesticus et occultus; Alia enim intelligenda est persecutio. que inmanior et magis noxia est⁊ et quam non materialis intorquet severitas. sed viciorum[3] gignit adversitas; Porro hec generosa virago gemina oppugnantium acie circumsepta. et furentem persequentium rabiem constanter[4] evicit. et conglobatas viciorum acies viriliter debellavit; Vnde gemino gloriosa triumpho non inutiliter ut spero ad informandas mentes proponitur. que puellari corpore sic sexum vicit et seculum. ut et noxia carnis oblectamenta[5] vitaret. et victoriosa passione tormentorum genera superaret; De hac igitur pro edificatione locuturi tale sumamus[6] exordium.

[T]radunt annales historie. quod constantinus qui gubernacula imperii a patre constantio[7] suscepit. que uno et trigin—(fol. 170*a*)—ta annis moderator egregius tenuit⁊ pacem ecclesiis post decem annos quibus a persecutoribus vexabantur indulsit.

Hic constantinus cum rem publicam strenue in galliis procuraret⁊ pretorii milites rome maxentium herculii filium qui privatus

Constantin ⁊ Maxence
weren, on ane time,
as in keiseres stude
hehest i Rome.
Ah Constantin ferde,
þurh þe burhmenne read,
in to Fronclonde,
⁊ wunede summe hwile þear

1 RB ant, C Constentin, B Costentin. 2 B were, CB a. 3 B i. 4 C in. 5 C constentin, B costentin. 6 C reað. 7 B franclonde. 8 R ant, C sum, R hwiles þer.

[1] *persecutio.* [2] omits *occasio.* [3] *viciniorum.* [4] C *-anter* added from above. [5] C originally *oblecta mente.* [6] *sumpsimus.* [7] *constantino.*

Constantine and Maxence were, upon a time, as in the emperor's place, highest in Rome. But Constantine went, by advice of the citizens, into France, and dwelt some time there, for

in lucania morabatur augustum nuncupaverunt;

Inde inter constantinum et maxentium[1] bellum civile exortum est. Maxentius siquidem prelio fugatus. Alexandrie partibus sese recepit; Audiens autem constantinum intra illiricum sinum bellis undique consurgentibus detineri:

ipse repentina rabie incitatus. ec-

for þe burhes neode;
7 Maxence steorede [10]
þe refschipe in Rome.
Weox umbe hwile
wreðð•ham bitweonen,
7 comen to fehte.
Wes Maxence ouercumen
7 fleah into Alixandre.
Constantin walde efter
7 warpen him þeonne.
Ah se wide him weox
weorre on euch halue, [20]
7 nomeliche in an lond
Ylirie hatte,
þ tear he atstutte.
þa Maxence iherde þis
þ he wes of him siker
7 of his cume carles
warð king of þ lond
þ lei into Rome
as duden meast alle
þe oðre of þe worlde. [30]
Bigon anan ase wed wulf

9 C burh nede. 10 RB ant, R storede. 11 B i. 12 R hwiles. 13 C weorre *for* wreððe B wreaððe, R him, C bitwenen. 14 RB ant, R to þe fehte, C fihte. 15 C Was, R *writes* þes maxence wes ouercumen. 16 RB ant, R fleh, alixaundre. 17 C Constentin, B Costentin, C after. 18 RB ant. 19 R so, wide (*dot above* þ *by mistake*), C wex. 20 B weorre *inserted from above*, euche, C half. 21 C þ 7 (þ *expunged*), R *after* an *letter* t *or* e *effaced*), CB a, B lont. 22 R yrie, C het. 23 C þ te arhe (*sic*), R ter, etstutte, B *except* þ *the words of this verse indistinct.* 24 C herde. 25 C was. 26 R ant, B cunne, R karles, C careles. 27 B war keng, R þat, B lont. 28 B þe. 29 C diden. 30 R oðere, world, B weorlde. 31 B Bigen, R as, C wod.

[1] *maxentium et constantinum.*

the city's need; and Maxence directed the government in Rome. There grew after a while wrath between them, and they came to battle. Maxence was overcome and fled into Alexandria. Constantine wanted to follow him and drive him out thence. But war (wars) grew to him so wide (extensive) on every side, and especially in a country called Illyria, that he stopped there. When Maxence heard this that he was (could be) secure respecting him and without anxiety about his coming, he got (made himself) king of that country which was subject to Rome as was almost all the others (rest) of the world. He began anon like a mad

clesiam christi zelo idolatrie persequi instituit: et ad profana sacrificia christianos aut premiis aut tormentis incurvare;

to weorrin hali chirche
7 dreien cristene men
þe lut þ ter weren
alle to heaðendom,
heaðene as he wes;
summe þurh muchele ȝeouen
7 misliche meden
summe þurh fearlac
of eisfule þreates; [40]
o least wiþ stronge tintreohen
7 licomliche pinen.

[A]nno igitur[1] regni sui tricesimo quinto[2] residens in civitate alexandrinorum.[3] feralia per vicinas provincias misit edicta[4] jubens Christianos diis suis immolare: aut penalibus cruciatibus interire;

I þe fif 7 þrittuðe ȝer
of his rixlinge
he set o kineseotle
i þe moderburh
of Alixandres riche
7 sende heaste 7 bode
se wide se þ lond wes
þ poure ba 7 riche [50]
comen þer beforen him

Extat hujusmodi edictum. ab eo per regiones circumquaque et nationes emissum; Maxentius imperator. his qui edictis nostris adquiescent. salutem; Iubet nostra imperialis majestas omnes orbis nostri incolas divites et pauperes ad nos usque convenire. et nostre institutionis sententiam audire; Si quis jussioni nostre contraire presumpserit. sciat se capitali sententia puniendum; Auditis itaque

32 C werren. 33 R ant, C drahen, B dreaien. 35 R heðenedom. 36 R heðene. 37 R ȝeoue. 38 RB ant, B ineden. 39 C sume, R farlac. 40 R of his fule, C eifule. 41 C last, R tintreo, C tintrohen. 42 RB ant. 43 B ant. 44 R rixlunge. 45 C kinesetle. 47 R alixaundres. 48 B ant, R he for 7, heste, C heast. 49 R so—so, B wid, C þe, B lont, C was. 51 R omits þer, RB biuoren, C toforen.

[1] omits *igitur*. [2] inserts *maxentius*. [3] *alexandrie*. [4] C originally *dicta*.

wolf to persecute holy church and to draw Christian men the few that there were all to heathenism, heathen as he was; some by large gifts and divers rewards, some through fear of his awful threats. At last with severe torments and bodily pains.—In the thirty-fifth year of his reign he sat on (his) royal throne in the capital of the kingdom of Alexandria, and sent command and proclamation, as wide as the land was, that both poor and rich should

tirannice jussionis mandatis. fit conventus universalis ad pretorium regis; [P]ostera autem die sedens pro tribunali. jubet omnes introduci: et preconis voce[1] acclamare.[2]

ut ad templum deorum suorum omnes pariter convenirent.

52 to þe temple, i þe tun
of his heaðene godes,
euchan wiþ his lac
for to wurðgin ham wiþ

et quia hora sacer—(fol. 170*b*)—dotes aris thura imponerent. et imperator solenne sacrificium diis offerret:

mox omnes incurvati ante simulacra deorum. juxta possibilitatem suam. divites quidem tauros et oves. pauperes vero volucres vivos offerrent;

56 Comen alle to his bode
⁊ euchan bi his euene,
biforen Maxence seolf
wurðgede his maumez:
60 þe riche reoðeren ⁊ schep [60]
⁊ bule, hwa se mihte,
brohten to lake;
þe poure cwike briddes.

Porro imperator ut erat regio accinctus ornatu. et militari ambitu stipatus preveniens obtulit sacrificium tauros centum triginta; Hinc reges et principes. hinc magistri militum. hinc prefecti et tribunicie dignitatis illustres persone prout gratiores tiranno aparere[3] nitebantur. formosa diis animalia immolabant; Quibus vero ad sollempnem pompam sacrificiorum armenta non suppetebant. passeres et volatilia que poterant inferebant; Auditur per universam civitatem vox diversa animalium. perfunditur tellus effuso sanguine bidentium; fit sonus

53 B of *nearly invisible;* C hise, R heðene. 55 R wurgin, B wurðgi[n ham ? *effaced*], C wurðchipen. 57 R bi his (*originally* bis, hi *inserted from above*). 58 R biuoren, C bifore, B [bi]uore, *effaced;* C self. 59 R to wurgen, C wurðchipede, B wurdgede, R mawmez. 60 R roðeren, B reoderen (*three last letters almost invisible*), C scheop. 61 R so mahte. 62 RB brohte.

[1] *preconis voce*, transposed. [2] C originally *accamare*. [3] *apparere*.

come there before him to the temple, in the town, of his heathen gods, each with his offering to worship them with. They came all at his bidding and every one according to his property, before Maxence himself worshipped his idols. The rich brought oxen and sheep, and, whoso could afford it, bulls, as offerings; the poor, live birds. In this same city there was dwelling a

confusis plausibus et choris alternantibus.[1] in tantum ut tremula tellus aut exultare aut sane indignari tantis mortibus (!)[2] videretur;

[H]ac in urbe Alexandrinorum erat quedam puella annorum duo de viginti. speciosa valde: sed quod pluris est religiosa fide: que regis costi[3] quondam filia unica. patre jam defuncto filie nomen amiserat: nomine Katerina; Hec parentum orbata solatio tenera licet etate. familiam que successione hereditaria sibi inheserat pervigili cura gubernabat: non quia servorum aut ancillarum numerosa turba quod inter prima

64 In þis ilke burh wes
wuniende a meiden
swiðe ȝung of ȝeres
twa wone of twenti
68 feier ⁊ freolich
o wlite ⁊ o westum
ah ȝet, þ is mare wurð, [70]
steðelfest wiðinnen,
72 of treowe bileaue
anes kinges Cost hehte;
anlepi dohter
icuret clergesse
76 Katerine inempnet.
þis meiden wes baðe
federles ⁊ moderles
of hire childhade.
80 Ah þah ha ȝung were, [80]
ha heold hire aldrene hird
wisliche ⁊ warliche
i þe heritage ⁊ i þe herd
84 þ com of hire burde:
nawt for þi þ hire þuhte
god in hire heorte

64 B I, CB *omit* ilke, C was. 67 C two. 68 R feier (r *added from above*), B feire, C feir. 69 R wastun. 70 B ant *for* ah, R wes *for* is, B wurdð. 71 R steðeluest, C staðelfest, B steaðeluest. 72 B bileoue. 73 C Ane. 75 C clergesce (c *expunged*, s *above it*), B cleargesse. 77 B þeos, C was, R boðen. 78 B feoderles, C faderles. 80 B gung. 81 C held, eldrene, B ealdrene. 82 B ant worliche. 83 RB eritage, B ant eard. 84 C of hire *transposed*, burðe. 85 R þi *for* þi þ. 86 R *omits* in hire heorte.

[1] C originally *alternantbus*. [2] *motibus*. [3] C *costi* added on margin, L omits *costi*.

maiden very young in years, (no older than) two (years) less than twenty, fair and of noble aspect in face and stature, and, that which is more estimable, steadfast within, of true faith: the only daughter of a king called Cost; an excellent scholar, named Katherine. This maiden was both fatherless and motherless from her childhood. But though she was young, she maintained her parents' servants wisely and warily in the heritage and in the household that came to her by birth: not because in her heart it seemed to her good to have many under her,

mortales putant delectabatur. sed quia non sine crimine esse putabat. si paternum censum avide retinens. fame et inedia quemlibet eorum perire pateretur: quippe que nichil cum mundo habere commune decreverat; De his tantum sollicita ex omni (fol. 171*a*) substantia patriš paululum sibi reservabat. cetera in usus pauperum consumendo patrios thesauros penitus exaurierat;[1]

Non ipsa puellares jocos. non amatoria carmina videre aut

to habben monie under hire;
88 ⁊ beon icleopet lefdi,
þ feole telleð wel to;
ah ba ha wes offearet [90]
of scheome ⁊ of sunne,
92 ȝef þeo weren todreauet,
oðer misferden,
þ hire forðfederes
hefden ifostret.
96 For hire seolf ne kepte ha
nawt of þe worlde.
Þus, lo, for hare sake
ane dale ha etheold
100 of hire ealdrene god [100]
⁊ spende al þ oðer
in neodfule ⁊ in nakede.
Þeos milde, meoke meiden
104 þeos lufsume lefdi
mid lastelese lates
ne luuede heo nane lihte plohen
ne nane sotte songes.
108 Nalde ha nane ronnes
ne nane luue runes
leornin ne lustnen [110]

87 B habbe, C monie habbe (*transposition indicated*). 88 C iclepet, lafdi, B leafdi. 89 C tellen. 90 C baðe, was, offeard. 91 C schome. 92 R þ *for* ȝef, C ȝif, todreaued, R todreuet. 94 C forðfadres, B forðfeadres. 95 R ifostred, B iuostret. 96 C self, R heo. 97 R world. 99 R heo, C atheld. 100 R *line wanting*, C eldrene. 101 B ant. 102 R neodful, C nedfule, B i, ant, i. 103 C meke. 104 R þes lufsum, C lafdi, B leafdi. 105 B wið, C *after* wið *the word* lufsume *crossed out*, R lasteles, B leastelese. 106 C ha, plahen. 107 R luueronnes *for* sotte songes. 108 R heo, songes *for* ronnes. 110 C leornen, R. lustnin, B lusten.

[1] exhauserat.

and be called lady, that many highly esteem; but she was afraid both of shame and sin, if they whom her forefathers had fostered (brought up) were dispersed, or evil befell them. For herself she did not care for the world. Thus (look!) for their sake she retained one part of her parents' property and spent all the other on the needy and the naked. This mild, meek maiden, this lovely lady with chaste looks, loved no frivolous plays nor foolish songs. Nor would she learn ditties nor listen to love talk, but had ever on holy writ her eyes or her

audire volebat. divinis tantummodo et his attentius scripturis insistebat;

[H]anc pater ab annis puerilibus studiis liberalibus imbuendam tradiderat. quibus decenter ornata tunc temporis nulla sophistice artis argutia poterat supplantari; Et quamvis multi experiendi studio litterati[1] objectis eam questionibus attemptassent:

stultos se et idiotas recognoscentes. eam sane insuperabilem reliquerunt; Illa custos virgini-

ah eauer ha hefde on hali writ
ehnen oðer heorte,
oftest ba togederes.
Hire feder hefde iset hire
earliche to lare,
⁊ heo, þurh þen haligast,
undernom hit se wel
þ nan nes hire euening.
Modie meistres ⁊ feole [120]
fondeden hire ofte
o swiðe feole halue
for to underneomen hire;
ah nes þer nan þ mahte
neauer eanes wrenchen hire
mid alle his crefti crokes
ut of þe weie;
ah se sone ha ȝeald ham
swucche ȝeincleppes
⁊ wende hare wiheles, [130]
upon ham seoluen.
þ al ha icneowen ham
crauant ⁊ ouercumen,
⁊ cweðen hire þe meistrie
⁊ te menske al up.
þus hwil ha wiste hire,

111 B euer. 112 R horte. 114 C fader, B feader. 115 R *writes* earliche to leaf ⁊ to lare. 116 B ant, R *writes* ⁊ heo underueng hit, C B þe. 117 R *writes* þurh þen hali gast so wel, C vndernam. 118 C ne was *for* nes, B euenig. 119 C B Modi, B ant, C fele. 120 B hire ofte *transposed*. 121 C fele. 122 B te, C undernimen. 123 C ter, B þear, C mihte. 124 R neuer enes. 125 C B wið, R al, C hise. 124–125 *transposed by* C. 127 R swa, heo, ȝeld. 128 C swuche ȝa (ȝa *expunged*) ȝainclappes, B ȝeincleappes. 130 R uppon, C seluen. 131 C cneowen. 133 B ant; cweþen *supplied on the margin*. 134 B meske. 135 C a *for* ha.

[1] C originally *literate*.

heart, oftenest both together. Her father had set her early to learning, and she, through the Holy Ghost, acquired it so well that none was her equal. Many proud scholars tried her often, to entrap (catch) her in very many ways; but there was none that might, with all his crafty wiles, ever once entice her out of the way; but so soon she dealt them such counter-strokes and turned their wiles upon themselves, that they acknowledged themselves craven and overcome, and yielded her entirely the mastery and the glory. Thus while she guarded

tatis sue taliter in palatio patris residebat. cum ex templo idolorum hinc sonus animalium et tibicinum. hinc multimodum[1] genus[2] organorum

auribus ipsius insonuit; Stupens itaque causam celeranter jubet inquiri;

Quam cum ex nuntio audisset:

assumptis secum aliquibus de familia. ad templum usque properavit; Ibi queruloso gemitu

136 ⁊ þohte aa to witen hire
meiden i meiðhad,
as ha set in a bur
of hire þurdeboldes [140]
140 ha iherde a swuch nurð
towart te awariede
maumetes temple,
lowinge of þ ahte,
144 ludinge of þe men
gleowinge of euch gleo,
to herien ⁊ hersumin
hare heaðene godes;
148 as ha þis iherde
⁊ nuste ȝet hwet hit wes, [150]
ha sende swiðe for to witen
hwet wunder hit were.
152 Sone se hire sonde com aȝein,
⁊ seide hire þ soðe
heo swa itend of wreððe wes
þ wod ha walde wurðen.
156 Het up of hire hird
hwuch as ha walde
⁊ wende hire þiderward. [160]
Ifont ter swiðe feole

136 C ai, B a. 137 C meidenhad. 138 B burh. 139 C burðeboldes. 140 C þa herde ha a, R heo, murhðe, C murð. 141 C toward, R þe, B awweariede. 142 R mawmetes. 143 R lowung, B lowinde. 144 R luding, C þa. 145 R gleowunge, B gleowinde. 146 C hersumen. 147 R heðene. 149 C hwat, B wet *for* hwet, C was. 150 B te. 151 C hwat. 152 R so, C aȝain. 153 C þe. 154 C wraððe; wes *omitted*, B *writes* heo wes swa itend of wreaððe. 155 R walde wurðen *transposed*, B iwurden. 156 R *after* hire *the letters* ha w *expunged*. 157 R heo. 158 R B ant, R þideward, B þiderwart. C Ifond, R þer, C swuðe (*second stroke of* u *expunged*).

[1] Originally the same, afterwards altered to *multimodorum*. [2] Omits *genus*.

herself, and thought ever to keep herself a maiden in maidenhood, as she sat in a room of her hereditary mansion she heard such a noise in the direction of the accursed idols' temple, lowing of cattle, shouting of men, and all kinds of music, to honour and reverence their heathen gods. As she heard this and wist not yet what it was, she sent immediately to learn what wonder it might be. As soon as her messenger returned, and said to her the truth, she was so kindled with wrath that she was about to go mad. She called up of her household such as she would and went thitherward. She found there a great number crying and screaming

deplorantes quosdam inspexit. qui* se[1] christianos[2] esse fatebantur. sed metu mortis ad prophana sacrificia impellebantur;

Hic[3] vehementi dolore cordis sauciata. deliberat erroneum hujusmodi sacrificium liberali auctoritate dampnare: simul et tiranni male sanum edictum improbare;

Tenens itaque paululum intra se silentium tacite[4] quidem sed abalto fudit orationem;

ȝeinde ⁊ ȝurinde,
⁊ þeotinde unþuldeliche
wiþ reowfule reames,
þ cristene weren
⁊ leaffule in godes lei;
ah, for dred of deaþ,
duden þes deoueles lac
as þe heaþene duden.
Hwa wes wurse þen heo, [170]
heorte iwundet, inwiþ,
for þe wrecches þ ha seh
swa wraþe werkes wurchen
aȝein godes wille?
þohte þah as ha wes
þuldi ⁊ þolemod
se ȝung þing as ha wes,
hwet hit mahte ȝeinen,
þa heo hire ane were [180]
aȝein se kene keisere
⁊ al his kineriche.
Stod stille ane hwile,
⁊ hef hire heorte up
to þe hehe healent
þe iheret is in heouene.
Bisohte him help, ⁊ hap

160 C ȝeiende, ȝurende. 162 R rewfule remes, B reowþfule. 163 B þe. 164 R leafful, C B i, R laỳ. 166 C diden, C B þ *for* þes, R þes þes (*sic*) deouels, B deofles. 167 R heþene, B headene, C diden. 168 C was, B þene, R hire *for* heo. 170 B þet, R heo iseh, C *verses* 170–80 *nearly invisible.* 171 R *omits* swa, B se, C wra[þe?] *indistinct.* 172 R aȝeines, C aȝain. 173 R heo. 175 R so, heo, C was. 176 C hwat, mihte, B ȝeinin. 177 R C B þah *for* þa, C ha. 178 C aȝain, R so, C B keiser. 179 B ant, R *omits* al. 180 B stot. 182 C helend, B healant. 183 C þ ihered, heuene. 184 B ant.

[1] C *se* inserted from above. [2] *se christianos* transposed. [3] *hinc.* [4] C originally *tacita.*

and yelling impatiently with rueful lamentations, who were Christians and believing in God's law; but, through fear of death, performed the devil's sacrifice as the heathen did. Who was inwardly, in heart, worse wounded than she, for the wretches whom she saw work such evil works against God's will? She thought, however, as she was patient and mild, being so young a thing, what it might profit, as she was alone (to strive) against so powerful an emperor and all his empire. She stood still awhile, and lifted up her heart to the high

Hinc pectus et linguam christi muniens signaculo. audenter ad conspectum imperatoris prorupit: ubi inter cesorum stragem animalium. et aras inmundi cruoris sorde contactas. supra omnes flagitiosus[1] idolatra eminebat;

[I]ntrogressa ergo[2] beata virgo. sic ait tiranno; (fol. 171*b*)

Salutationem tibi imperator

ꝛt wisdom, as wisliche
as al þe world is iwald
þurh his wissunge. [190]
þrefter wepnede hire
mid soðe bileaue
ꝛt wrat on hire breoste
ꝛt biforen hire teð
ꝛt tunge of hire muð
þe hali rode taken
ꝛt com leapinde forð
al itend of þe lei
of þen hali gast,
as te keiser stod
bimong þ sunful slaht [200]
of þ islein ahte
deouele to lake
þ euch waried weoued
of þe mix maumez
ron of þ balefule
blod al biblodeget
ꝛt bigon to ȝeien
ludere steuene:
"Gretunge, keiser,
walde wel bicumen þe [210]

185 B ant, C wisedom, B ase. 186 C wealt, B iweld. 188 C þrafter. 189 CB wið. 190 B ant. 191 RB ant biuoren, C *omits* ꝛt, R teeð. 192 B ꝛt te tunge, C *writes* ꝛt hire tunge. 193 C *omits* rode. 194 B ant, R lepinde. 195 B as al itent. R *omits* þe. 196 CB þe. 197 R þe, B stot. 198 R þe, C suneful, B sunfule. 200 R deoulen. 201 R wariet, weouet. 202 C þa, R mawmez. 203 C þat, balefulle. 204 C blod *omitted*, biblodked. 205 B ant. 206 R stefne, B steauene. 207 R Gretinge. 208 R wel *omitted*, bicumen þe *transposed*, C B bicume.

[1] C originally *fagitiosus*. [2] Omits *ergo*.

Saviour that is honoured in heaven. She sought of him help and success and wisdom, as wisely as all the world is governed through his direction. Thereafter she armed herself with true faith and marked on her breast and before her teeth and the tongue of her mouth the sign of the holy cross, and came bounding forth all kindled with the flame of the Holy Ghost, as the emperor stood among that sinful slaughter of the cattle slain as a sacrifice to the devil, so that each accursed altar of the foul idols ran all besmeared with that baleful blood, and (she) began to cry with a loud voice: "Greeting, O emperor, would well become thee for thy

proferre nos et ordinis dignitas et rationis via promonebat:[1] si hec ista que cultibus demonum exhibes quamquam in nullo proficua sed omnino noxia sint atque dampnosa: si hec inquam creatori tuo impenderes.

et solam illius majestatem adorandam intelligeres. per quem reges regnant. per quem elementa mundi[2] initium sumpserunt[3] atque subsistunt. qui non innoxiorum cede animalium. sed fide et salutarium observantia[4] mandatorum delectatur;[5]

for þin hehnesse.
ȝef þu þis ilke ȝeld,
þ tu dest to deouelen,
þ forde̊ð þe båðe
i licome ⁊ i sawle
⁊ alle þ hit driue̊ð;
ȝef þu hit ȝulde
⁊ ȝeue to his wur̊ðmunt
þe scheop þe ⁊ al þe world,
⁊ walt þurh his wisdom [220]
al þ ischapen is.
Ich walde, king, greten þe
ȝef þu understode
⁊ he ane is to herien,
þurh hwam ⁊ under hwam
alle kinges rixle̊ð;
ne ne mei na þing
wi̊ðstonden his wille,
þah he muche þolie. [229]
þes heouenliche lauerd luue̊ð
treowe bileaue
⁊ noẘer blod ne ban
of unforgult ahte;
ah þ me halde ⁊ heie
his halewunde heastes.

210 C ȝif, B gef, R ille. 211 C dost. 212 B for̊ðde̊ð. 213 C in—in, R licom. 214 B aut, þe, C driuen. 215 C ȝif. 216 C ȝeoue, wur̊ðmund, B wur̊ðemunt. 217 C þ *for first* þe, schop, R ant. 218 B ant, R ⁊ al walt, C weald, B welt. 219 R ⁊ al. 220 R keiser *for* king; igreten, C grete. 221 C ȝif, B ȝof. 222 R he him ane. 224 C rixlen, B rixli̊ð. 225 C mai. 226 R iwil. 228 R heoueneliche, C heuenliche. 230 B ant nowder. 232 C mon *for* me. 233 C halewende, B halewinde, C heaste.

[1] *premonebat.* [2] *elementa mundi* transposed. [3] C originally *sumserunt.* [4] C originally *observanta.* [5] *salutarium observantia* transposed; *mandatorum delectatur* transposed.

glory (highness) if thou (gavest) this same tribute, which thou dost to devils, and which destroys thee both in body and in soul and all that pursue the same course; if thou payedst and gavest it to his honour who made thee and all the world, and rules by his wisdom all that is made. I would greet thee, O king, if thou understoodest that he alone is to be praised, through whom and under whom all kings rule; nor may anything withstand his will, though he has much forbearance. This heavenly Lord loveth true faith and neither blood nor bone of innocent cattle; but that we keep and reverence his sanctifying behests.

Hunc temeritas humana in nullo[1] pernitiosius offendit. quam ut rationalis creatura rebus insensibilibus cultum divinitatis exibeat: et honorem invisibilis majestatis ad visibiles transferat creaturas;

Ne nis na þing hwerþurh
monnes muchele madschipe
wreððeð him wið mare
þen þ schafte of mon
þ he schop ⁊ ȝef schad [240]
ba of god ⁊ of uuel
þurh wit ⁊ þurh wisdom
schal wurðen se forð,
ut of his witte,
þurh þe awariede gast,
þ he ȝelt þe wurðmunt
to witlese þing,
þ te feont wuneð in,
þ he ahte to godd;
⁊ hereð ⁊ hersumeð
seheliche schaftes, [250]
blodles ⁊ banles,
⁊ leomen buten liue,
as he schulde his ⁊ heoren
⁊ alre þinge schuppent,
þ is godd unsehelich.

Etenim malorum omnium inventor diabolus. inter omnes sce-

Þe feont þe findeð euch uuel,
bimong alle his crokinde creftes,
wið neauer an ne kecheð he

234 R hwarþurh. 235 R medschipe. 236 B wreaðeð, C wraððeð, B *omits* wið. 237 RB þe *for* þ, R schaft. 238 R scheop, C schead. 239 B ufel. 241 CB wurðe, R *omits* se, B uorð. 242 C wit. 243 B þur. 244 C wurðschipe, B wurðemunt. 245 R unwitlese, B unwitelese. 246 C feond. 247 B þet, gode. 248 B ant, C hereð (*second* e *written over* s), B herieð. 249 C schaft. 250 R ⁊ blodles, B ant. 251 B ant, C limen, wiðute, B bute. 252 B sculde, C ⁊ *omitted*, heren. 253 B ant, schupent. 254 B god. 255 C feond, þ *for second* þe, R fint, al *for* euch. 256 C *omits* his, B hise. 257 B kecheð.

[1] C originally *nulo*.

Nor is there anything by which the great folly of man angers him (with) more than that the creature man whom he made and gave the faculty of distinguishing both good and evil by reason and wisdom, should lose his wit so far, through the accursed spirit, that he pays the worship, which he ought to pay to God, to senseless things, that the fiend dwells in; and honours and reveres visible creatures, bloodless and boneless, and limbs without life, as he should the Creator of himself and of them and of all things, who is the invisible God. The fiend that inventeth every evil, among all his crooked crafts, with none catcheth he

lerum suorum artes nulla dubios pernitiosius appetit. nec alias a dei cultu subtilius avocat. quam ut cum sciamus nos deo soli[1] debere quod formamur et[2] nascimur; hec omnia elementis mundi ascribi debere suadeat. quibus vos divinitatis[3] numen attribuitis et appositis[4] nominibus pro deo singula atque universa veneramini. nulla alia rationem[5] (!) in hanc erroneam opinionem traducti. nisi quod coeternam deo essentiam in se servare videntur;

Que plane a deo ex nichilo facta

creftiluker cang men, [260]
ne leadeð to unbileaue,
þen þ he makeð men
þ ahten to witen wel
þ ha beoð biȝetene,
iborene ⁊ ibroht forð
þurh þe heouenliche feder,
to makien swucche maumez
of treo oðer of stan,
oðer, þurh mare medschipe,
of gold oðer of seoluer, [270]
⁊ ȝeouen ham misliche nomen
of sunne oðer of mone
of wind ⁊ wude ⁊ wettres
⁊ hersumeð ⁊ wurgið
as þah ha godes weren.
Ne naueð he þurh oðer þing
i þis bileaue ibroht ow
bute þ ow þuncheð
þ ha schulen leasten a,
for þi þ ȝe ne sehen ham [280]
neauer biginnen.
Ah þer nis buten an godd,
þurh hwam witerliche

258 R creftluker, C men (e *altered from* o). 261 B ahte, CB wite. 263 B ⁊ (*inserted from above*) iborene ant, C iborne. R broht. 264 R heoueneliche, C heuenliche fader, B feader. 265 C make, B makie, C swuche, R mawmez. 267 C madschipe, B meadschipe. 268 C seluer. 269 B ant, C ȝiuen. R nome. 271 R of *for* ⁊, of *for* ⁊, C wattres, B weattres. 272 R hersumið, C wurcheð, B ant wurðgið. 273 C tah; hit *for* ha. 274 C *after* oðer *the letters* oð *expunged*, B oder. 276 C bote þat, þunche. 277 R schulden, C lasten, R aa, B á. 278 RB schulen *for* sehen. 279 R neuer. 280 C bot, a. 281 B þur.

[1] *deo soli* transposed. [2] inserts *et*. [3] C originally *apositis*. [4] *divitatis*. [5] *ratione*.

more craftily foolish men, nor leadeth them to unbelief, than (in) that he maketh men who ought to know well that they are begotten, born and brought forth through the heavenly Father, to make such idols of wood or of stone, or, through greater folly, of gold or of silver, and give them divers names of sun or moon, of wind, wood and rivers, and revere and worship them as if they were gods. Nor hath he by any other means brought you into this belief but that it seems to you that they shall last for ever, because that you never saw their beginning. But there is only one God, through whom assuredly all these things were made,

sunt: et in hanc mundi formam mirabili conspiratione sociata;

Que sicut initium ex dei creatione[1] sumpserunt.

ita perhennitatem ejus beneficio consequentur;

Et ideo coeterna deo non sunt. quia impossibile[2] est craeaturam[3] temporaliter factam. creatori suo qui est sine tempore coevam esse et consempiternam;

Ille enim solus est sine initio. a quo omnium rerum processit exordium;

ha alle weren iwrahte,
7 of nawiht; 7 i þis world
iset us for to frourin
7 for to fremien;
7 alswa as euch þing hefde
beginnunge of his godlec, [290]
alswa schulden alle
habben endunge,
ȝef he þ walde.
Engles 7 sawlen,
þurh þ ha bigunnen
ahten 7 mahten
endin þurh cunde;
ah he, þurh his milce
7 godlec of his grace
makeð ham þ ha beoð
in eche buten ende; [300]
7 þerfore nis na þing
euening ne eche
wið godd, þ ȝe gremieð;
for he is hare alre schuppent,
7 scheop ham in sum time
7 na time nes neauer
þ he bigon to beon in."

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282 R ha *omitted.* 283 B ant—ant, R nawt, *second* 7 *omitted,* B weorlde. 284 C frouren. 285 B ant, RB *omit* for, C framien. 286 C And, hafde. 287 C biginninge. 288 C schulen. 289 C endinge. 290 C ȝif, R ha, walden. 297 B maked, C beon. 298 C in *omitted.* 299 R teruore, B þeruore. 301 C gremien. B gremied. 302 C schuppend (*right half of second* p *cut off*), B schupent. 303 B ant, schop, R al *for* ham, B i. 304 B ant. 305 R he ne bigon.

[1] C originally *cratione.* [2] C originally *impossible.* [3] C originally *craeaturem.*

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and of nothing; and placed in this world to comfort us and to benefit us; and also as everything had a beginning of his goodness, so should all things have an end, were he to will it. Angels and souls, as they had a beginning, ought and might naturally have an end; but he, through his mercy and goodness of his grace, makes them to be eternal without end. And therefore there is nothing equal to nor everlasting with God, whom you provoke; for He is the Creator of them all, and made them in time (in some time: to-day or yesterday) and there never was a time in which he (himself) began to exist." The emperor

Talibus ergo divinitas non est asscribenda. que sub dei dispositione posita non que sue[1] voluntatis sunt (fol. 172*a*) faciunt. sed a deo inposite serviunt rationi; Dum (!)[2] ergo non sunt plures. sed unus nascentium et viventium formator est deus: qui sicut omnia creavit. ita imperio suo omnia cohercet atque disponit; Tibi ergo imperator perpendere opus est: ut cum tu quidem homo sis et ideo mortalis. et tu prout terreni imperii exigit principatus multis mortalium milibus prees. si quis horum debitum tibi specialiter honorem alio conferret. et alteri quamlibet[3] potenti aut inpotenti decollato sibi a te beneficio famulaturus insisteret. num tu non[4] hunc reum majestatis judicares. et quem promptiorem in tua fidelitate animadverteres. huic omnem honorem deposito fraudulento condonares? Miranda ergo est sed timenda tibi dei patientia. qui cum te sublimi imperio quod mortales magni estimant preesse hominibus voluit. tu tamen tantis ejus ingratus beneficiis. rebus insensibilibus attribuis. quod conferre debueras illius magne majestati;

[C]um hec puella loquitur. imperator jamdudum visu in virginem defixo. vultus ipsius claritatem et verborum constantiam tacitus considerabat; Dehinc in verba hujusmodi erupit;

Speciosa quidem hec ista forent o virgo que asseris. si rationis munimento fulcirentur;

Þe keiser bistarede hire
wiþ swiþe steape ehnen [310]
hwil ꝑ ha spek þus.
Swiþe he awundrede him
of hire wliti westum,
ꝛ swiþere of hire wordes,
ꝛ feng on þus to speokene:
"Þi leor is, meiden, lufsum,
ꝛ ti muþ murie;
ꝛ witti ꝛ wise
wordes hit weren,

306 B bistearede. 307 B swide, R steap. 308 R spec. 309 R him *omitted*. 310 R wastun. 311 B ant, C swiðre, B swider. 312 C speken. 314 R muri. 316 R wordes h hit (*sic*), B weordes.

[1] C *sue* inserted from above. [2] *Dii*. [3] C originally *quemlibet*. [4] L omits *non*, C *non* added on margin.

gazed at her with shining eyes while she spake thus. Much was he amazed at her beautiful form, and more at her words, and began thus to speak: "Thy countenance, O maiden, is lovely, and thy mouth pleasant; and these were witty and wise words, if they

Nos vero non ignoramus omnes religionum sectas et universos sacrorum ritus rationalibus manasse primordiis;

ȝef ha neren false:
ah we witen wel þ ure lahen
ure bileaue ⁊ ure lei [321]
hefde lahe sprung.

Romani namque principes justicia semper et religione mortales omnes preeuntes. totum in leges suas orbem redegerunt; Non ergo vana supersticio est his uti[1] cerimoniis. quibus longa etas religionis auctoritatem dedit. et servata tot seculis fides. sequendos monet nobis[2] esse (fol. 172*b*) parentes. qui feliciter secuti sunt suos;

Vestre autem credulitatis secta. ita superflua et irrationabilis est ut nulli sane menti recipienda[3] videatur; Quidenim tam absurdum et ab humaná ratione tam alienum. quam ut jesum quem judei crucifixerunt dei filium asseratis. quem virilis ignara consortii virgo conceperit. conceptum clauso utero pepererit[4] qui a discipulo traditus crucis suspendio interierit. de cruce triduane sepulture moras pertulerit. de sepulchro re-

Ah al þ ȝe segge ð
is se sutel sotschipe,
þ hit na wis mon,
ah witlese, hit wene ð.
Me hwet is mare medschipe
þen for to leuen on him,
⁊ seggen he is godes sune,
þe þ Giws demden [330]
⁊ hea ðene ahongeden?
⁊ þ he wes akennet
of Marie, a meiden,
buten monnes man,
⁊ iboren buten
bruche of hire bodi,
deide ⁊ wes iburiet,

317 C ȝif. 318 R we *omitted*, weiten (*first* e *expunged*), C lahes, B laȝen. 319 R leȳ. 321 C seggen. 322 R swa. 324 B wittlese, C wenen. 325 C hwat, madschipe, B meadschipe. 327 B ant, C seggen þ he. 328 R *omits* þe, B þe *for* þ, ȝiws *indistinct*, R giwes. 329 R he ðene, C hea ðe, R ahongen, C hongeden. 330 C *omits* ⁊, B ant, R tet, C was. 332 *entirely omitted by* C. 333 C *writes* wi ðute, R *writes* ⁊ iboren of hire bodi, B *writes* ⁊ iboren of hire bute. 334 R *writes* buten bruche. 335 B ant, C iburied.

[1] C originally *ut*. [2] *monet nobis* transposed. [3] C originally *reipienda*. [4] C originally *peperit*.

were not false: but we know well that our laws, our belief, and our faith had a legitimate origin. But all that you say is such manifest folly, that no wise man, but witless, would credit it. Now (Why) what is greater madness than to believe in him, and say that he is the son of God, whom Jews condemned and heathens hanged? and that he was born of Mary, a maiden, without connexion of man and (born) in spotless purity, (that he) died and was

sumpto spiritu surrexerit.[1] que

336 ⁊ herhede helle;
⁊ aras of deaðe,
⁊ steah in to heouene;
⁊ schal eft, o domesdei,
340 cumen ba to demen [340]
þe cwike ⁊ te deade—
hwa walde ileuen þis,
þ is as noht wurðe,
344 þ alle ower leasunges
beoð unlefliche.
Ah ȝet ne þuncheð ow nawt inoh
to forleosen ow þus
348 in þulli misbileaue;
ah gað ȝet ⁊ seggeð scheome
bi ure undeadliche godes, [350]
þe sunne ⁊ te mone,
352 þ euch mon ah to hersumin
⁊ herien in eorðe."

sane omnia vana et nulli sapienti credibilia habentur;

Nec sufficit vobis tam stulto errori adibere consensum. nisi et inmortales deos nostros solem et lunam temeraria[2] insectatione condempnetis: quorum beneficio utentes mortales honorem qui numinibus debetur non solvere sine offensione non possunt;

Quem[3] enim tam remota celi plaga et secreta orbis regio ab humana conversatione adeo servat ignotum. ut magno deo soli votivam non exibeat religionis culturam? Que gens tam barbara. que lune celi divinos non attribuat honores?

[A]d hec summotenus virgo ore subridens. tiranno ait; Tota in errore[4] vestra disputatio ex hoc esse

þeos meiden lette lutel
of al þ he seide,
356 ⁊ smirkinde smeðeliche

336 R herehede. 337 R aroas, deð. 338 R ant, steh, *omits* in; to þe heouene, C heuene. 339 B ant. 340 B te. 341 B ant. 342 CB ileue. 343 R is al as, B ase, C nowt. 345 R unleflich. 346 R *omits* inoh. 348 CB i. 349 R *omits* ȝet; B ant, R segeð, C schome. 350 R *omits* bi; undedliche, C undeaðliche, B undeaddeliche. 352 C B te *for* to, C her *for* hersumin. 354 R þis. 355 B *omits* al. 356 R B ant, C smirkende.

[1] C originally *surrexit*. [2] C originally *temeria*. [3] *que*. [4] C originally *erore*.

buried, and harrowed hell; and arose from death, and ascended into heaven, and shall again, on doomsday, come to judge both the quick and the dead? Who would believe this, which is as nothing worth, so that all your leasings are incredible? But yet it seemeth not to you enough to destroy (lose) yourself thus in such unbelief; but you even go and say shame concerning our immortal gods, the Sun and the Moon, which every man on earth ought to honour and worship?" This maiden thought little of all that he said, and smiling complacently

patet. quod iis[1] de quibus sermo est et ceteris elementis divinitatis nomen inaniter attribuitis. nec[2] illis inesse sed preesse divinitatem attenditis;[3] quia alterius adjumento divinitas sola non indiget. sed una in se et simplex atque perfecta est quia incorporeus et invisibilis. et incorruptibilis deus est: ad cujus nutum hec ipsa mundi elementa velut factori suo (fol. 173*a*) famulantia inpositis officiis subvenire[4] conspicimus.

. ȝef him þullich onswere:
" Alle ich iseo þine sahen
sotliche isette.
Cleopest þeo þinges godes, [360]
þ̄ nowðer sturien ne mahen
ne steoren ham seoluen,
buten as þe hehe king
hat ham of heuene—
ʓ heo buheð to him
as schafte to his schuppent ?

et pro meritis hominum dei[5] judicio vitales mortalibus aut corruptiores[6] auras ingerunt; Nullam[7] igitur divinitatis essentiam[8] talibus constat inesse. quibus officii naturalis observantia non ex proprio arbitrio. sed ex creantis pendet imperio; Aspice cursum solis luneque discursus. et utrique cotidie per vicissitudines temporum vel ortum vel occasum repetendum; Superventu noctis sol diem perdit. quem tamen nec semper illuminat. dum nubium objectu excluditur; Luna sui patitur detrimentum. et plenitudinem luminis sub constitutione creatoris aut perdit aut recipit; Varios preterea siderum lapsus itidem considerare licet. accessum quoque[9] maris et recessum. quod alternantibus motibus aut sereno quiescit aut tempestate turbatur; terra imbribus infusa mollitur.[10] eadem aut gelu stringitur aut calore siccatur; Quin et aspectu dei[11] metuens contremiscit.[12] ac se imperio subditam motu ipso fatetur; Ipsum aerem perniciosior[13] alitus sepe corrumpit et dum gravaverit efficit[14] pestilentem; Vincuntur fusis ad

357 R onsware. 358 B al, C i, seo. 359 B sottliche, R sotlich, iseide. 360 C clepes, þoa, B þing. 361 C sturie. 362 R storen, C seluen. 363 C B bute, C te, R heh.. 364 B in *for* of, R heouene. 365 R beoð *for* buheð. 366 R schat, C schuppend.

[1] *his*. [2] inserts *in*. [3] *attenditis* omitted in L, added on margin in C. [4] *subservire*. [5] *domini*. [6] *corruptionis*. [7] *Nulla*. [8] *essentia*. [9] L *quo*. C originally *quoque*, the last syllable of which is scraped out, but by another hand again added on the margin. [10] *mollescit*. [11] *domini*. [12] C originally *contremescit*. [13] C originally *perniciosiosior*. [14] C writes *eff cit*, letter between *f* and *c* scraped out.

gave him this answer: " I perceive that all thy sayings are foolishly ordered (put in order). Call you those things gods, which can neither stir nor (when moved) steer their course, except as the high king of heaven bids them, and they submit to him like creatures to their creator?

dominum precibus pluvie. et prolixa rursum serenitàs supplicatione mutatur; Adverte igitur qualiter cuncta hec elementa aut inposite serviunt rationi. aut in usus hominum necessarios ex gratia conditoris vertuntur; Hec sunt[1] que pro deo venerantes adoratis. nec intelligitis quantam creatori contumeliam ad vestram nisi conversi fueritis eternam dampnationem infertis.

qui unus et incommutabilis deus in se permanens numquam (fol. 173*b*) desinit esse quod est cuius consempiterna[2] divinitas potenter omnia mutat nec mutatur;

Nis buten an godd,
as ich ear seide,
ƿ al ƿe world wrahte
ꝥ alle worldliche ƿinges; [370]
ꝥ al wurcheƀ his wil
bute mon ane.

Quod si ita est immo quia ita est: falso dii estimantur et error impromtu est.

Desine igitur talia predicare. que nulla valent ratione comprobare;

Stille beo ƿu ƿenne
ꝥ stew swuche wordes;
for ha beoƀ al witlese,
ꝥ windi of wisdom."

[S]tupens imperator in verbis puelle ait; Quantum ex verbis tuis adverti;[3] fas est:

ƿe keiser wundrede him
swiƀe of hire wordes,
ꝥ wedinde cweƀ:
"Meiden, ich iseo wel, [380]
for sutel is ꝥ eƀsene
o ƿine sulliche sahen,
ƿ tu were iset ȝung

si nostrorum philosophorum[4] gimnasiis a primis annis erudienda persedisses.[5] nullo inferior in-

to leaf ꝥ to lare.

369 R ƿe *for* ƿ, C ƿat *for* ƿ. 370 B al, ƿing. 371 C And. 373 R buo (u *underlined and* e *inserted instead, apparently by other hand*). 374 R swucche. 375 C beon. 376 R B ant, R wundi. 378 C swuche *for* hire. 379 B ant, R ꝥ al wedinde. 380 C seo. 381 R sutel bit is, B etsene. 382 R of *for* o, C ƿulliche. 383 B ƿet, gung, R iset ȝung *transposed.*

[1] omits *sunt.* [2] *sempiterna.* [3] C originally *averti.* [4] C originally *philophorum.* [5] C originally *perseclises.*

There is but one God, as I before said, who made all the world and all worldly things; and all things work his will but man only. Be thou still then, and stop such words; for they are all void of reason, and empty of wisdom." The emperor wondered greatly at her words, and angrily said: "Maiden, I see well, for it is manifest and easily seen by thy strange words, that thou wert set young to belief and learning. But of such doctrine thou hast (so) learned

doctrina patuisses. et deorum nostrorum

numina divinitatis honore vacua nequaquam astrueres;

Dum ergo nos[1] incepta sacra peragimus. te interim[2] opperiri[3] oportet. quia nobiscum itura es ad palatium. et regiis honoranda muneribus si nostris ad quiescis jussionibus;

Hec dicens.[4] accito clanculum nuntio misit litteras regio anulo, signatas per infra jacentes provincias. ad omnes rethores et

Ah of swuch larspel
þu hauest leaue ileornet,
þ tu art þeronont
al to deope ilearet,
hwen þu forcweðest, for þi Crist,
ure undedliche godes; [391]
⁊ seist ha beoð idele
⁊ empti of gode.
Ah wastu nu hwet is?
We schulen bringen to ende
þ we bigunnen habbeð;
⁊ tu schalt, þu motild,
to curt cumen seoðen,
⁊ kinemede ikepen,
ȝef þu wult þi wil [400]
iwenden to ure;
for ȝef hit went aȝein us,
ne schal þe na teone
ne tintreohe trukien."
þa he þus hefde iseid,
cleopede an of his men
dearnliche to him,
⁊ sende iseelede writes
wiþ his ahne kinering

385 R ⁊ *for* Ah, C larespel. 386 C haues, R *omits* leaue, C ileorned. 388 C leared. 389 B forcwedest, C godd *for* Crist. 390 B undeðliche, C undeadliche. 391 B ant, R idel. 392 C emti. 393 R B *omit* nu, C hwat, B wet. 394 C B bringe. 396 B ant; tu *for* þu. 397 C B cume, R soðden, C siðen. 398 B ⁊ þine mede, C kepe. 399 C ȝif. 400 C wenden, B iwende. 401 C ȝif, aȝain, R aȝeines. 402 C tene. 403 R tintreo, C trukie. 404 B þus hefde *transposed*. 405 C clepede, hise. 406 R dernliche, C dearneliche, B dearliche. 407 B ant, C isealede, B iselede. 408 B wid.

[1] omits *nos*. [2] inserts *nos*. [3] C originally *operiri*. [4] *Imperator maxentius* for *Hec dicens*.

(thy) belief that thou art in that respect all too deeply learned, when thou, for thy Christ, blasphemest our immortal gods, and sayest that they are vain and void of good. But knowest thou now what is to be done? We shall bring to an end what we have begun; and thou shalt, thou babbler, then come to court, and receive royal meed, if thou wilt bend thy will to ours; for, if it goes against us, there shall not fail thee trouble and torment." When he had thus spoken, he called one of his men privately to him, and sent writings sealed with his own royal

grammaticos. et quibus in doctrina fama celebrior nomen adquisierat. ut ii[1] omnes ad pretorium alexandrinorum[2] sine recusatione occurrant. eo studiosius quo illos

altis imperator honoribus donandos promittit. et inter primos palatii suis interesse consiliis. tantum si hanc contionatricem temerariam suis assertionibus superatam reddiderint.[3]

ȝeont al his kineriche [410]
to alle þe icudde clerkes,
7 het ham hihin toward him
412 hare cume swiðe;
7 swa muche þe swiðere
þ he bihet to medin ham
mid swiðe heh mede,
416 7 makien ham hehest in his halle,
ȝef ha þeos modi motild
ouercumen mahten,

et hunc imperatori optatum reportaverint triumphum.

quatinus blasphemias quas diis magnis irrogaverat. in suum caput refusas agnoscat. quia rationis ordo exigit. ut primum arte oratoria qua se jactanter attollit[4] revincatur.[5] postmodum vero si diis immolare detrectat. penali cruciatu intereat;

7 wenden þe hokeres [420]
420 of his heaðene godes
upon hire heaued;
þ ha were on alre earst
iken 7 icnawen,
424 þ nis bute dusilec
al þ ha driueð;
7 þrefter þenne
fordon 7 fordemed,
428 ȝef ha nalde leauen
þ ha ȝet lefde, [430]
7 hare lahe luuien.

Paruit nuntius (fol. 174*a*) regis

þes sonde wende him forð,

409 C ȝont. 411 C And, B ant; þet ha *for* het ham, C hihen, B towart. 412 C come. 413 C muchel, swiðre. 414 C meden, B meaðin. 415 C wið, B wid, R kinewurðe *for* swiðe heh; meden. 416 C maken, *omits* ham. 417 C ȝif. 418 C B ouercume, C mihten. 419 B ant wende, R hire *for* þe. 420 R heðene. 421 R uppon, heauet, B heauead. 422 B þ *for* þ; erst, R earest. 423 B ikennen ant, R icnawes. 426 B ant. 427 B ant, R *writes* fordon hire 7 fordemen; C fordemet. 428 C ȝif. 429 B þet. 430 B ant, laȝen. 431 R þeos.

[1] *hi.* [2] *alexandrinum.* [3] L *redderint*; C originally the same. [4] C originally *attollat.* [5] C originally *revincantur.*

ring to all the celebrated clerks, and commanded them to hasten quickly to come to him; and so much the more (quickly), because he promised to reward them with right high meed and to make them highest in his hall, if they might overcome this proud preacher, and turn the insulting mockeries away from his heathen gods upon her own head; so that it might be, first of all, known and acknowledged, that all that she aims at is but folly; and thereafter that she should be destroyed and condemned, if she would not forsake that which she still believed, and love their law. This messenger went forth, as the King commanded, and he

mandatis. et expletis imperator sacrilegis officiis.

virginem jubet comprehendi et ad palatium duci.
quam blando primum sermone cepit affari; Nomen inquiens tuum puella aut genus. et quos in studiis liberalibus magistros habuisti penitus ignoro. sed speciosa facies et decora te alto sanguine ortam protestatur. et loquendi peritia in laudem refunderetur magistrorum. nisi in hoc uno oberrasses. quod diis ominipotentibus (*sic*)[1] derogando contumeliosa persistis;

as þe king hehte;
7 he heold on to herien
his heaðene maumez
wið misliche lakes,
long time of þe dei,
þ he idon hefde;
7 wende þa, þe wari,
toward his buriboldes, [440]
7 bed bringen anan
þis meiden biforen him,
7 seide to hire þus:
" Nat ich nowðer þi nome
ne ich ne cnawe þi cun,
ne hwucche men þu hauest ihaued
hiderto to meistres.
Ah þi schene nebscheft
7 ti semliche schape
schaweð wel þ tu art [450]
freo monne foster;
7 ti swuti speche
walde of wisdom 7 of wit
beoren þe witnesse,
ȝef þu ne misnome
onont ure maumez,
þ tu se muchel misseist

---

432 C te. 433 B *omits* 7, C þ *for* 7 he; held; *after* to *the word* heaðe *scored out.* 434 R heðene, B heaðne, R mawmez. 436 R longe, C dai. 438 B ant, C þe *omitted*; weri, R awaride. 439 B towart, R te *for* his. 440 B ant, R het *for* bed. 441 R B biuoren. 442 B ant. 444 R cnawe þe ne þi. 445 R hwuche, ihauet, C haued. 447 C nebschaft. 448 B ant. 450 R monnes. 451 B ant, R sputi (*sic*), B swuti (*doubtful if* w *or* þ). 453 C bere, B beore, wittnesse. 454 C ȝif. 455 R mawmez. 456 R so muche, C misseist (*first* s *inserted from above*).

[1] *omnipotentibus.*

(the latter) kept on to worship his heathen idols with divers offerings, long time of the day, till that he had done; and then went, the wretch, to his palace, and bade bring immediately this maiden before him, and spoke to her thus: " I know neither thy name nor do I know thy race, nor what kind of men thou hast hitherto had as masters. But thy fair features and thy seemly shape show well that thou art the child of noblemen; and thy sweet speech would bear witness of thy wisdom and understanding if thou didst not mistake concerning our idols, which thou so greatly revilest and mockest our gods; who shouldst, as we

[R]espondens puella dixit tiranno;[1]

Si nomen queris[2] Katerina dicor. costi quondam regis filia; Liberalium artium non ignobiles doctores quantum ad inanem mundi gloriam habui. de quibus quia nichil michi quod esset conducibile ad beatem vitam contulerunt. tota hec eorum memoria silescat; Postquam enim michi[3] sanctioris doctrine lux emicuit. mox tenebrosam erratice doctrine noctem deserui; Audivi enim beatam vocem evangelii domini mei jesu

ꝛ ure godes hokerest;
þ schuldest, as we doð,
heien ꝛ herien." [460]
Ha onswerede ꝛ seide:
"ȝef þu wult mi nome witen,
ich am Katerine icleopet.
ȝef þu wult cnawen mi cun,
ich am kinges dohter;
Cost hehte mi feder;
ꝛ habbe ihauet hiderto
swiðe hehe meistres.
Ah for þi þ te lare
þ heo me lerden, [470]
limpeð to idel ȝelp,
ꝛ falleð to biȝete
ꝛ to wurðschipe of þe worlde,
ne ne helpeð nawiht
eche lif to habben,
ne ȝelpe ich nawiht þrof.
Ah sone se ich seh þe leome
of þe soðe lare
þ leadeð to eche lif,
ich leafde al þ oðer, [480]
ꝛ toc me him to lauerd
ꝛ makede him mi leofmon,

457 B ant. 458 R þet. 459 C heien ham ꝛ. 460 R heo him onswere (de *added from above*), ant. 461 C ȝif, wilt. 462 B icleoped (d *written over* t). 463 C ȝif, wilt, R icnawen, C B cnawe. 464 R h *expunged after* am. 465 C fader, B feader. 466 C haue, ihaued. 467 R B monie *for* hehe. 468 R ꝛ *for* Ah. 469 C ha, B learden. 471 B ant, C biȝeate 472 B *omits* ꝛ, R for *for* ꝛ to, B wurdschipe, R world. 474 R winnen *for* habben, B haben. 475 R ich ne ȝelpe, C nawt, B þerof. 476 R so, iseh. 477 R hali *for* soðe. 478 B þe, to þ eche. 480 R B ant, C tok, R lauerd (e *written over* r). 481 R leouemon.

[1] C originally *tranno*. [2] *nomen queris* transposed. [3] omits *michi*.

do, honour and reverence them." She answered and said: "If thou wilt know my name, I am called Katherine. If thou wilt know my lineage, I am a king's daughter. Cost was the name of my father; and I have had hitherto very distinguished masters. But because the learning which they taught me serves to vain glory, and tends to the gain and to the honour of the world, and helpeth not at all to attain everlasting life, I boast not of it. But as soon as I saw the light of the true learning that leads to eternal life, I forsook all the other, and took him for my lord and made him my love, who said these words by one of

christi. cui me sponsam et ancillam foedere stabili devovi. cuius numine inspiratus multo ante tempore ex voce ipsius propheta clamabat dicens; Perdam sapientiam[1] sapientium et intellectum intelligentium reprobabo;
Audieram et illud propheticum;
Deus autem noster in celo. omnia quecumque voluit fecit;
Simulacra gentium
argentum et aurum.
opera manuum hominum;
Os abent et non loquntur[2] usque qui confidunt in eis; Et alibi: omnes dii gentium demonia; Alioquin tu qui manu hominis formatos omnipotentes deos asseris. quos

þe þeos word seide
þurh an of his witezen:
'Ichulle fordon þe wisdom
of þeos wise worldmen,
he seiȝ, ⁊ awarpen þe wit
of þeose world witti.'
Ich herde eft þeos word
of an oðer witege: [490]
'Ure god is in heouene
þ' wurcheð al þ he wule.
þeos maumez beoð imaket
of gold, ⁊ of seoluer,
al wið monnes honden
muð bute speche,
ehnen buten sihðe,
earen buten herunge,
honden buten felunge,
fet buten ȝonge. [500]
þeo þ ham makieð
moten beon ilich ham,
⁊ alle þ on ham trusteð!'
Ah nu þu seist þ ha beoð
alweldinde godes,
⁊ wult þ ich do ham wurðschipe:

482 C þ, þis, R seide perdam . . . reprobabo. 483 *entirely omitted by* R, C hise, B witegen Perdam . . . reprobabo. 484 R þ is ichulle, B Ich chulle, fordo. 485 C þeose. 486 R B ant, R warpen, C awarpe. 487 R þeos, C wittie. 488 C þis. 489 R witege Deus . . . aurum ⁊ al forð a þ Similes illis f., C B witege Deus . . . aurum usque ad similes illis fiant. 490 R þ is ure, godd, B Vre, goð, C heuene. 491 R þe *for first* þ, C wile. 492 R mawmez, C beon. 493 R al mid *for* of, C seluer. 494 C *omits* al. 495 C wiðute. 496 B spehnen (*sic*), C wiðute, B bute, siðhðe. 497 C wiðuten, heringe, R herung. 498 C B bute, C felinge. 499 C B bute. 500 R heom, C makien. 501 C B mote, R iliche heom *transposed*. 502 B ant, þe, *omits* on, C trusten. 503 C þat, B beod. 504 C alwealdende, B alle weldinde. 505 B wurdschipe.

[1] C *sapientiam* added on margin. [2] inserts *et cetera*.

his prophets: 'I shall destroy the wisdom of those wise worldlings, he saith, and cast down the understanding of the prudent of this world.' I heard again these words of another prophet: 'Our God is in heaven, who doeth all that he will. These idols are made of gold, and of silver, all by the hands of man; a mouth without speech (have they), eyes without sight, ears without hearing, hands without feeling, feet without walking. May they that make them be like to them, and all they that trust in them!' But now thou sayest that they are all-powerful gods, and wilt that I should do worship to them. Show

corpore prostrato et vultu humili adoras. postquam me de cultura ipsorum[1] suades. certum potentie (fol. 174*b*) sue experimentum ostendere debes;

schaw sumhwet of ham,
for hwi ha beon wurðe
for to beon iwurðget?
for ear nullich nowðer [510]
ham heien ne herien."

Dum enim sculptura artificis ex politi aut arte mechanica ex erea massa in hominem formantur. aut in ligno et lapide velut sensu vigentia membra insculpuntur. restat ut ora loquantur. oculi videant. aures audiant. manus palpent. et cetera officia[2] nature[3] quod simulant peragant;[4] Sin autem vana plane religio immo insania est[5] talibus divine potentie honorem asscribi. qui nec cultoribus suis beneficia ulla prestare. nec offensi se vindicare possunt. certe quia nec se esse sciunt. dum materia insensibilis; in[6] quamcumque eam similitudinem miseris[7] nec forme gaudet nitore. nec monstruose[8] vilem rei imaginem[9] exhorret.[10] quin potius tanto est illis[11] in templo marmoreo sedem habere. quanto in inmundis cloacis jacere; O igitur deos[12] venerabiles. quibus nec honor inpensus benivolentiam. nec contemptus parit offensionem; O felices talium numinum cultores. quibus[13] tanta in necessitate non assunt. in tribulatione non succurrunt. in periculis non defendunt;

"Nat ich hwuch þi þoht beo,"
quoð þe king Maxence,
"ah wordes þu hauest inohe.
Ah þole nu ane hwile,
& tu schalt ifinden
hwa þe onswerie."

506 C scheaw, sumhwat. 507 C hwat *for* hwi. 508 B te, R iwurget, C iwurðchet, B iwurdget. 509 R er, C nulich, B nulle ich. 510 R ham heien *transposed*. 512 C ꝙ *for* quoð, B qð. 513 C haues. 515 R ant, B schald. 516 B ontswerie.

[1] *eorum*. [2] L *officium*; C originally the same. [3] *naturale*. [4] C originally *pergant*. [5] omits *est*. [6] C *in* inserted from above; L omits *in*. [7] L *inseris*; C originally *misereris*. [8] C originally *menstruose*. [9] *nec vilem monstruose rei imaginem*. [10] C originally *exhorrent*. [11] *illi*. [12] *dii*. [13] C *quibus* added on margin.

somewhat of them for which they might be worthy to be worshipped; for before this shall I neither honour nor reverence them." "I wot not what thy meaning is," quoth the King Maxence, "but words thou hast enough. But have patience now awhile, and thou shalt find who will answer thee." The messenger, in course of time, when he had gone over all

[R]egius interea nuntius peragratis provincie finibus alexandriam revertitur: ducens secum quinquaginta[1] viros.
qui se in omni doctrina egiptiorum et artium liberalium. immo in omni sapientia mundi excellere ultra omnes mortalis asserebant; Hos introductos. imperator sciscitari cepit: de doctrina et sapientia eorum; Illi e contra multa[2] referunt. et quod inter universos orientales oratorie facultatis[3] et sapientie arcem tenebant;
Sed tu[4] inquiunt imperator (fol. 175*a*) nobis habes aperire

Þes sondesmon, umbe long,
Þa he hefde al Þ lond
ouergan ⁊ þurhsoht, [520]
com, ⁊ brohte wiþ him
fifti scolmeistres,
of alle Þe creftes
Þ clerc ah to cunnen,
⁊ in alle wittes
of worldliche wisdomes
wisest on worlde.
Þe king wes swiþe
icwemet, ⁊ walde
witen ȝef ha weren
se wise ⁊ se witti [530]
as me foreseide;
⁊ ha somet seiden,
Þ wittiest ha weren
of alle Þe meistres
Þ weren in estlonde
⁊ heaued of Þe heste,
⁊ mest nomecuþe icud
of alle clergies.
"Ah Þu," cweþen ha, "keiser,
ahest to cuþen

517 R *writes* Þes sondes mon com ajein umbe long, B log. 518 C ha, B lont. 519 B ant, R *omits* ⁊ þurhsoht. 520 B ant. 521 C scolemaistres. 523 B Þe clearc. 525 R wisdoms. 526 C wiseste, C B o. 527 C was, C swiþe wel. 528 R icweme. 529 R iwiten, C ȝif. 530 R so—so, B ant, witi. 531 C men, forewende, R uoreseide. 532 C And, B ant, R heo, C somen. 533 B witiest. 535 R Þet, B Þe, C eastlonde. 536 R heauet, C hehste. 537 C meast, R icudd. 539 C cweaðen, B queðen, R heo, C *omits* keiser. 540 *entirely omitted by* C.

[1] C originally *quiquaginta*. [2] *multa e contra*. [3] C originally *facultates*. [4] C *tu* inserted from above.

the land and sought it through, came and brought with him fifty schoolmasters, of all the crafts that clerk ought to know, and in all sciences of worldly wisdom the wisest in the world. The king was extremely pleased, and wished to know if they were as wise and as intelligent as they were said to be; and they all of them said that they were of most understanding of all the masters that were in the East, and the chief of the highest, and known as the most renowned for all kinds of knowledge. "But thou," said they, "O Emperor, oughtest

quanam causa e nostris sedibus evocatos huc venire voluisti. si magnum aliquid aut divinum est quod per nos tibi queras exponi; Ille respondit; Est penes nos juvenis quidem etate puella. sed verborum affluentia et sensu ut nobis videtur incomparabiliter astuta: que etiam viros disputando victos reddit et elingues sed quod altius me[1] urit. inmortalium deorum nostrorum culturam inanem esse non solum asserit: sed vana simulacra demonum affirmat; Poteram sane hanc vi regia ad sacrificandum inpellere. aut penalibus tormentis[2] extinguere[3]: sed pluris nobis esse videtur. si fieri potest vestris eam argumentis inclausam confutare: et ad viam rationis inflectere; Quibus si obstinatius restiterit.

for hwet icud þing [540]
þu hete us hider to cumene?"
Ꝛ he ham onswerede;
"Her is a meiden
ȝunglich of ȝeres,
ah se swiðe witti
Ꝛ wis on hire wordes,
þ ha wið hire anes mot
meistreð us alle.
Ah ȝet me teoneð mare,
þ ha tukeð ure godes [550]
to balewe Ꝛ to bismere;
Ꝛ sceiþ hit beoð deoulen
þ in ham dearieð.
Ich mahte inoh raðe wel,
habben aweld hire,
ȝef ha nalde wið luue,
wiþ luðer eie lanhure.
Ah ȝet me þuncheð betere
þ ha beo ear ouercumen
wiþ desputinge; [560]
Ꝛ ȝef ha þe ȝet wule
þen ha wat hire woh,
wiðstonden aȝein us,
ich hire wule don

541 C hwat, R icudd. 542 C cumen. 543 R B ant, R onswereð, B ontswerede. 545 C ȝungling, B on *for* of. 546 R so. 547 R of *for* on, C hise *for* hire. 550 C teneð. 551 B tuket. 552 R bale, bisemere. 553 B seid, C beon, deouelen, B deoflen. 554 R darieð, B dearieðe (*last letter expunged*). 555 C mihte, B reaðe. 556 C awealt. 557 C ȝif. 558 R *omits* eie. 560 R *writes*: þ heo beo ofcumen ear. 561 R desputing, B desputunge. 562 C ȝif, þa. 564 C aȝain. 565 C wile.

[1] *altius me* transposed. [2] *penalibus tormentis* transposed. [3] C originally *extingure*.

to tell us for what notable cause thou badest us to come hither;" and he answered them: "Here is a maiden young in years, but so exceedingly intelligent and wise in her words, that she with her reasoning alone masters us all. But it grieves me yet more, that she brings our gods into contempt and derision; and says they are devils that lurk within them. I might speedily enough have compelled her, if she would not with love, with appalling horror at least. But yet to me it seemeth better that she be first overcome with argument; and if she will still, when she knows her error, resist us, I shall put her to the

ego eam, exquisitis tormentis faciam interire;
Vos autem si hanc superare prevalueritis:
altis vos muneribus donatos ad propria remittam. aut si id potius eligitis:

internis consiliis meis[1] vos precipuos interesse concedam;

Ad hec verba imperatoris. unus eorum vehementer indignatus: stomachanti voce respondit; O magnum imperatoris consilium. o memoria dignam sententiam: qui ob degenerem unius puelle conflictum sapientes mundi de remotis partibus jussit invitari. cui satis fuisse potuerat unum ex[2] clientulis nostris adversum omnes occidui orbis philosophos

to þe derueste deaþ
þ me mei hire demen:
568 ⁊ wiþ kinewurþe ȝeoues
ȝelden ow hehliche
ower ȝong hider,
ȝef ȝe aȝein wulleþ; [570]
572 oþer, ȝef ow is wilre
for to wunien wiþ me,
ȝe schulen beon mine readesmen
in alle mine dearne runes
576 ⁊ mine dearne deden."
Þa onswerede þe an
swiþe prudeliche,
þus, to þe prude prince:
580 "Hei! hwuch wis read
of se icudd keiser [580]
makien se monie
clerkes to cumene,
584 ⁊ se swiþe crefti,
of alle clergies
ut of Alixandres lond
þe alre leste ende,
588 to motin wiþ a meiden!
Me an mahte of ure men
wiþ his mot meistren,

567 C mai, demet (t *expunged, line above* e *preceding*). 568 R ant, C mede *for* ȝeoues. 569 R ower hwile *for* ow hehliche. 570 *entirely omitted by* R, C gong. 571 R ⁊ ȝef, C ȝif, aȝain, willeþ. 572 C ȝif. B willre. 573 B te, C B wunie. 574 B schule, C beo, reaþesmen, R readmen. 575 R derue, B run. 576 R derne. C dedes. 577 B ontswerede. 578 R prudeliche (r *inserted from above*), C prudliche. 579 R *omits* þus. 581 R so, C cointe *for* icudd, B cud. 582 C B makie, R so. 583 C cumen. 584 R ant, *omits* se, C creftiw (w *expunged*). 586 R B *omit* ut, B lont. 587 C laste, B leaste. 588 C moten. 590 B meistrin, R meistren hire.

[1] *consiliis meis* transposed. [2] *de.*

most painful death that it is possible to doom her to; and with royal gifts repay you highly for your coming hither, if you wish to return; or, if it be more desirable to you to remain with me, ye shall be my counsellors in all my secret councils and my secret undertakings." Then answered one of them right proudly thus, to the proud prince: "Ha! what wise counsel (is this) of so renowned an emperor, to make so many clerks, and such right skilful ones in all kinds of knowledge to come out of the remotest bounds of the land of Alexandria to argue with a maiden! Surely one of our men might with his reasoning master, and with

productum disputare.
nedum tot sapientes unius causa puelle vexari compelleret; Sed quantulacumque est producatur in presentiam nostram de qua dicis puella. ut cognoscat se nondum vidisse aut audisse preter hodie sapientem; (fol. 175*b*)

[S]ervabatur[1] interea virgo sancta sub custodia.[2] sola contra quinquaginta pugnatura. cui nuntius supervenit de consilio regis et de conflictu in crastinum constituto; Nichil tamen ex his famula christi turbatur. sed inperterrita militie sue agonem domino commendabat dicens; O

þ wiþ his anes wit awarpen,
þe alre wiseste [590]
þe wuneþ bi westen.
Ah, hwuch se ha eauer beo,
let bringen hire forþ,
þ ha understonde
þ ha ne stod neauer,
ear þene þes dei,
bute biforen dusie."
þis meiden wes bicluset
þe hwile in cwarterne
þ i cwalmhuse. [600]
Com a sonde þ seide hire
þ ha schulde cumen forþ
to fehten in þe marhen
ane aȝein fifti.
Nes þis meiden nawiht
herfore imenget
in hire mod inwiþ;
ah, buten euch fearlac,
bitahte al hire feht
in hire healendes hond,
þ bigon to him [610]
to bidden þeos bone:
"Crist, godd, godes sune!

592 C wisiste. 593 R þ. 594 R so heo. 597 C þat, B stoþ. 598 C þen, þis, dai, R *omits this line entirely*. 599 R biuoren, C bifore, B biuore. 600 C þes, B þeos, C was. 601 R þeo, B i. 602 C in, cwalmhus. 604 R inne marhen *for* cumen forþ, B cume. 605 R *writes:* cumen forþ to fehten, B i. 606 C aȝain, B uifti. 607 C tis, B nawhit, R heruore *for* nawiht. 608 C þerfore, B heruore, R nawiht *for* herfore. 610 R farlac. 612 R hire *omitted*; healindes, B helendes, hont. 613 R B ant. 614 B bidde, C þes.

[1] C originally [*S*]*ervbatur*. [2] *sub custodia virgo sancta*.

his wit alone overthrow, the wisest of all that dwell in the West. But, whatsoever she be, let her be brought forth, that she may understand that she stood never, ere this day, but before fools." This maiden was shut up the while in prison and in the torture-house. There came a messenger and told her that she must come forth to contend on the morrow alone against fifty. This maiden was no whit on that account troubled within her mind; but, without any fear, committed all her battle into her Saviour's hand, and began to pray to him this prayer: "Christ, God, thou Son of God! sweet compassionate Jesu, of all odours

sapientia et dei virtus altissimi
jesu bone. qui tuos milites ne
inter pressuras mundi formidare
debuissent. nec[1] minis adversantium turbarentur.
pia eos consolatione premunire
dignatus es dicens. dum steteritis
ante reges et presides. nolite precogitare quomodo aut quid loquamini. ego enim dabo vobis os et

swete softe Iesu,
alre smelle swotest!
þu alwealdende godd!
þi federes wisdom!
þu þ tahtest þine
þ ha ne schulden nowðer
diuerin ne dreden
for teone, ne for tintreohe, [620]
ne for nan worldlich wondreaðe;
ah warnedest ham wel
hu me ham walde þreatin
7 leaden unlaheliche,
7 elnedest ham swa,
þ ham wes eð to drehen
al þ me dude ham,
7 al þ ha drehen
for þi deore luue,
deorewurðe lauerd! [630]
7 seidest þe seoluen,
'Hwen ȝe stondeð biforen
kinges 7 eorles,
ne þenche ȝe neauer hwet
ne hu ȝe schulen seggen;
for ichulle ȝeouen ow
ba tunge 7 talc,

616 C ih'u. 617 R smealle. 618 R alweldende, B alwealdinde. 619 C faderes, B feadres. 620 R þe *for* þ, C tahtes. 621 B sclude *for* schulden. 622 C diueren. 623 R tintreo, C tintrehe. 624 C B na, C worldes, R wondreðe, B wontreaðe. 625 C wearnedes. 626 C men, þreaten, B threatin. 628 R ant, C elnedes, *omits* ham. 629 C was, eað. 630 C men, duden *or* dude? 631 R aut, drehden, C druhen. 632 R deorewurðe. 633 R deore. 634 R B seoluen Dum . . . . presides etc., C scluen Dum . . . . cō. 635 B hwene, R biuoren, C bifore, B biuore. 636 B ant. 637 C hwat, B hweat. 639 C ich wule, B ich chulle, C ȝiuen.

[1] *ne.*

sweetest! thou Almighty God! thy Father's wisdom! thou that didst teach thy disciples that they should neither tremble nor dread for trouble nor for torment, nor any worldly tribulation, but warnedst them well how men would threaten and treat them unlawfully, and didst comfort them so, that it was easy for them to endure all that men did to them, and all that they suffered for thy dear love, precious Lord! and thyself didst say, 'When ye stand before kings and nobles, think ye never what or how ye shall speak; for I shall

sapientiam. cui non poterunt resistere et contradicere omnes adversarii vestri. adesto famule tue et da sermonem rectum et bene sonantem in os meum ut ii[1] qui ad derogandum nomini tuo convenerunt. non prevaleant adversum me; Sed verbi tui virtute consternati hebetatis sensibus aut penitus obmutescant. aut conversi nomino (*sic*)[2] tuo dent honorem et gloriam: qui solus cum patre et spiritu sancto es et eris gloriosus

þ an ne schal of alle
ower wiðerwines witen [640]
hwet he warpe a word aȝein ow.'
Lauerd, wune wið me,
7 hald þ tu bihete us,
7 sete, Iesu, swucche sahen
i mi muð to marhen,
7 ȝef swuch mahte
7 strengðe i mine wordes,
þ þeo þe beoð icumene
aȝeines þi deore nome,
me to underneomene, [650]
moten missen þrof,
Aweld, þurh þi wisdom,
hare worldliche wit;
7 þurh þi muchele mihte,
meistre ham swa þ ha beon
mid alle istewet 7 stille,
oðer iwente to þe,
7 ti nome wurðgin,
þe wið godd hehfeder, [660]
7 wið þen hali gast,
þurhwunest in alre worlde world

641 R nan *for* an. 643 C hwat, aȝain. 644 R lauerd (d *added from above*), B lauert. 645 B halt, R þet, C þat, bihet. 646 C sette, B ihesu, C ih'u, swuche, B swete swete (sic) *for* swucche. 648 R swucche, B gef, C ȝif, mihte. 649 R strencðe. 650 C þ *for* þe, R icumen. 651 R *omits* aȝeines, C aȝaines, ti R deorewurðe. 652 R aȝeines me to to (sic); *above* aȝeines *and* icumen þi *three horizontal lines indicating the order of words as given by our text*; C to underneome me. 653 C misse. 654 R awed, C aweald, B awelt. 656 R B aut. 657 B mestre, *omits* þ. 658 B *omits* mid. 659 R B wenden. 660 B ant þi, R wurgin, C wurðched (d *expunged and line above* e), B wurdgin. 661 C þ for þe, B hehfeader, C fader. 662 R ant, *omits* wið, C B þe *for* þen. 663 B *omits* worlde.

[1] *hi.* [2] *nomini.*

give you both tongue and speech, so that not one of all your adversaries shall know what word he may object against you.' Lord, abide with me, and keep that which thou didst promise us, and put, O Jesu, such sayings in my mouth to-morrow, and give such power and strength to my words, that they who are come against thy dear name, to tempt me, may fail thereof. Overrule, by thy wisdom, their worldly prudence; and, by thy great power, master them so that they may be totally checked and silent, or converted to thee, and worship thy name, that with God the Father, and with the Holy Ghost, ever livest in the

in secula amen; Necdum verba compleverat. et ecce angelus domini apparuit illi. cujus vultus claritate. locus quo virgo clausa tenebatur mira choruscatione fulgurabat. ex qua virgo stupore et admiratione pene defecerat; Cui angelus; Ne paveas inquit deo grata[1] puella: sed constanter age. (fol. 176*a*) quia tecum est dominus pro cujus honore certamen inisti.

ipse affluentis verbi impetum fundet in ore tuo. cui non tantum

664 a on ecnesse."
Nefde ha bute iseid swa,
þ an engel ne com
lihtinde, wiȝ swuch
668 leome, from heouene,
þ ha wes sumdel
offruht ⁊ offcaret; [669]
for al þe cwarterne, of his cume
672 leitede o leie.
Ah þe engel elnede hire
⁊ sweteliche seide,
"Ne beo þu nawiht ofdred,
676 drihtines dohter;
hald hardiliche
on þ tu hauest bigunnen:
for þi leofmon ⁊ ti lauerd,
680 for hwas deorewurȝe nome
þu undernome þis strif, [680]
is mit te eauerihwer,
i stude ⁊ i stalle,
684 þe wel wule witen þe.
He bihat te þ he wule
i þi muȝ healden
flowinde wettres
688 of wittie wordes,

664 R aa, ecnesse amen. 666 R *writes*: þ ter ne com an engel. 667 C lihtende. 668 C fram, heuene. 669 C was. 670 R offruh, C offeared, B offert. 672 R leitede al o. 675 B ofdret. 677 B halt, R herdeliche. 678 C B o, C haues. 679 R leouemon, C lefmon, B lauert. 680 B *omits* deorewurȝe. 681 C underneome. 682 C B wiȝ þe. 683 B ant. 684 C þ, wile, R wel wule *transposed*, C B wite. 685 C wile. 687 C wattres, B weattres. 688 C witti.

[1] *deo grata* transposed.

world of all worlds eternally." She had but spoken, when an angel came descending, with such light, from heaven, that she was somewhat affrighted and afraid; for all the prison, by his coming, was illuminated with flame. But the angel comforted her and sweetly said, "Be not thou aught afraid, daughter of the Lord; keep steadfastly to that thou hast begun: for thy beloved and thy Lord, for whose precious name thou hast undertaken this strife, is with thee everywhere, in (every) place and post, who will well guard thee. He promises thee that he will pour into thy mouth flowing streams of prudent words, that shall

non prevalebunt resistere adversarii. sed[1] novo stuporis genere confusi convertentur ad christum. et hii cum palma martyrii intra vite januam recepti. multos ad fidem christi[2] suo roborabunt exemplo; Tu autem brevi tempore cursum certaminis tui victoriosa morte consummabis. et sic inter choros virgineos suscepta inmortali sponso perhenniter adherebis; Ego sum michael archangelus testamenti. dei. missus a deo hec tibi evangelizare; His dictis. con-

þe schulen þe flit of þine fan
swiftliche afellen; [689]
7 swuch wunder ham schal
þunchen of þi wisdom,
þ ha wulleð alle
wenden to Criste,
7 cumen, þurh martirdom,
to drihtin in heouene.
Monie schulen turnen
to treowe bileaue
þurh hare forbisne;
7 tu schalt sone etsterten
al þe strengðe of þis strif [700]
þurh a stalewurðe deð,
7 beon þenne underfon
i þe feire ferreden
7 i þe murie of meidnes,
7 libben liues ende
wið Iesu Crist þi lauerd
þi leofmon, in heouene.
Ich hit am Michaël, [710]
godes heh engel,
7 of heouene isend
for to seggen þe þus;"
7 mid tet ilke step up,

689 C þ *for first* þe, R þ *for second* þe, B schule. 690 B swifteliche auellen, R afallen. 693 C willeð. 694 R iwenden, B wende. 695 R ant, C B cume. 696 C drihten, heuene. 697 B schule. 698 B treow. 700 C atstirten. 701 R strencðe, B deð *expunged after* strengðe. 702 B stealewurhðe, C deað. 703 C B beo, R B underuon. 704 B uerredene. 705 R meidenes, B meiddnes. 706 R ant, C libbe, B liuesi (*sic*). 707 C ti. 708 C 7 ti, R leouemon, C lefmon, heuene. 709 R micael, C Mihel. 711 R ant, C heuene, B isent. 712 B te *for* to, C segge, R þis *for* þus. 713 C þ, R steh.

[1] inserts *etiam*. [2] omits *christi*.

quickly overthrow the arguments of thy foes; and such wonder shall thy wisdom seem to them, that they will all turn to Christ, and come, through martyrdom, to the Lord in heaven. Many shall turn to true faith through their example; and thou shalt soon escape all the severity of this strife. by a death endured with constancy, and shalt be then received into the fair and joyful fellowship of maidens, and live eternally with Jesus Christ thy Lord and thy beloved, in heaven. I am called Michael, God's Archangel, and sent from heaven to tell thee thus," and with that he went up and ascended to the stars. This maiden,

tinuo discessit ab ea; Ad hanc vocem virgo dei in agonia roborata. exspectat quam mox vocetur[1] ad laborem certaminis.

[S]edens itaque pro tribunali imperator memoratos oratores adesse jubet. puellam itidem ad pretorium jubens adduci; Illa triumphale crucis signum sibi inprimens. inperterrita vadit ad palatium;

Fit ex omni civitate concursus. ad audiendas controversias disputantium; Stant ex adverso oratores pomposo[2] eloquentie fastu tumentes: stat et puella[3] fidens

7 steah to þe steorren.
þeos meiden þ ich munne,
stod, þurh þeos steuene
starcliche istrenget;
7 abad baldeliche
aȝet me come 7 fatte hire [720]
to fliten wiȝ þe fifti.
Maxence, ine marhen,
set in kineseotle;
7 bed bringen biforen him
þeos modi moteres,
7 te meiden wiȝ ham.
Heo wiȝ Cristes cros
cruchede hire oueral.
7 com baldeliche biforen
þes feondes an foster, [730]
7 aȝein þes fifti,
alle ferliche freken.
Comen alle strikinde,
þe strengest te swiȝest
of eauer euch strete,
for to heren þis strif.
Stoden on an half
þeos meistres so monie,
7 unimete modi;

714 R *omits* 7 steah. 715 C þis, B munie. 716 B stot, C þis, R stefne, B steauene. 717 B stercliche, C istrengȝet. 718 R B ant. 719 C til þ men, C B com, R ant. 721 C in þe *for* ine. 722 C B i. 723 R bed bringen *transposed*, R B biuoren. 724 B þes, C modie. 725 R ant, C mid. 728 R baldeliche forð biuoren, B biuoren. 729 C þeos. 730 C aȝain, R þeos. 731 R feorliche, freoken, C frechen. 733 R *omits* þe, C *writes* þe strengeste swiȝest. 734 C ewch. 735 B te *for* to, C B here. 737 C þes, maistres. 738 B ant, unimeȝ, C unimete.

[1] L *invitetur*, C originally *vivetur*. [2] *pompose*. [3] C originally *puellam ?*

whom I speak of, stood, by this voice mightily strengthened; and waited with fortitude till they came and fetched her to dispute with the fifty. Maxence, on the morrow, sat on his royal throne, and bade bring before him those proud rhetoricians, and the maiden with them. She with Christ's cross crossed herself all over, and came boldly before this foster-child of the devil, and against the fifty, all formidable antagonists. All came eagerly hastening, the strongest the speediest, out of every street, to hear this strife. On one side stood the masters, so many and so exceedingly proud; this maiden on the other side. They all beheld

in domino; Illi torvo vultu inbecillam[1] etatem contuebantur. ista corde tacito auxilium de celo postulabat;

Stomachatur[2] tirannus. quod diem ingrato consumunt silentio; Cui puella; Tu inquit imperator pugnam istam haud equo judicio preordinasti. contra unam puellulam[3] (fol. 176*b*) quinquaginta oratores opponens. quos etiam regiis muneribus in premium victorie donandos[4] promittis. me autem donativum nullum expectare jubes;

Ego vero hujus quodcumque fuerit certaminis premio diu fraudari

þeos meiden on oðer half. [740]
Heo biheolden hire
hokerliche alle;
& heo stod hercnende,
& biheold efter help
up toward heouene.
þe king bigon to wreððen,
þ te dei eode awei,
& heo ne duden nawiht;
& te eadie Katerine
bigon for to seggen: [750]
"þu," quoð ha, "keiser,
nauest nawt þis strif
rihtwisliche idealet,
þ dest fifti meistres
to motin wið a meiden;
& hauest ham bihaten,
ȝef ha mahen on me
þe herre hond habben,
kinewurðe meden;
& me, nawiht under al, [760]
þe moti, a meiden,
aȝeines ham alle.
Ah ne drede ich nawiht
þ mi lauerd nule wel

739 C þis. 740 C bihelden. 742 B ant, *omits* heo; stot, hercnede, R hercnede (c *inserted from above*). 743 B ant, biheolt, C after. 744 B towart, C heuene. 745 C wraððen. 746 C awai. 747 C diden. 748 B þe, R edie. 749 B te, C segge. 750 C ꝙ *for* quoð, R heo. 751 R *writes* þu nauest nawt rihtwisliche (þu *in a smaller apparently later hand*). 752 R *writes* þis strif idealet, C idelet. 753 B þu *for* þ. 754 C moten, B moti. 755 R ant. 756 C ȝif. 757 B hont. 760 C þ. 761 C aȝain. 762 R ich me nawiht. 763 R for *for* þ, B lauert, R wule.

[1] *imbecillem.* [2] C originally *Stomachantur.* [3] *puellam.* [4] inserts *esse.*

her contemptuously; and she stood listening, and looked for help up toward heaven. The king began to wax wroth, that the day was passing away, and they did nothing; and the blessed Katherine began to say: "Thou hast not, O emperor," quoth she, "fairly arranged this contest, who makest fifty masters to dispute with one maiden; and hast promised them, if they be able to have the higher hand of me, royal rewards; and to me, nothing whatever, who, a maiden, dispute against them all. But I fear not that my Lord, for

non timeo. erit ipse mihi premium in cujus nomine pugnatura[1] campum istum aggredior. christus dominus qui est spes et corona certantium; Vnum a te quero quod mihi negare jure non potes. ut si mihi sors victoriam contulerit. deum meum vel tunc credulus adorare ne differas; Indignatus ad hec tirannus. non est inquit tuum nobis condicionem imponere. de credulitate mea cura te nulla sollicitet; Tu age quod agis. nobis instat videre an deus tuus victoriam tibi annuerit;

764 ȝelden me mi hwile,
for hwas nome ich underneome
to fehten o þis wise.
Ah ȝette me an hwet,
768 þ tu ne maht nawt
wearnen mid rihte: [770]
ȝef me is ileuet,
þurh mi leoue lauerd,
772 for to leggen ham adun,
þ tu þin misbileaue
lete þenne, lanhure,
7 lihte to ure."
776 "Nai," quoð he, hetterliche,
as him þ hoker þuhte,
"ne lið hit nawt to þe
to leggen lahe upon me. [780]
780 Of mine bileaue,
beo ha duhti oðer dusi,
naue þu nawt to donne.
Do nu þ tu schalt don;
784 7 we schulen lustnin
hu þi lauerd 7 ti leof,
þ al þin bileaue is upon,
wule werien to dei

764 C B ȝelde. 765 R underuo. 766 R for to fehtin, C fihten, R þisse. 767 C hwat. 769 R wernin, C B wearne wið. 770 C ȝif, leued, R ilenet. 771 C leue, B lauert. 772 B te. 773 C B þi. 774 R *omits* þenne lanhure. 776 R B qð, C q, heterliche, R hatterliche. 777 C þe *for* him. 778 C *omits* hit. 779 B legge, R uppon, C B upo. 780 C *omits* mine. 783 B þet, R tu *inserted from above*. 784 R B ant, C B schule. 785 R ant, C lef. 786 R þe *for* þ, C B þi, C leaue, R uppon. 787 C B werie, R werien þe to, C dai. 788 R of þine.

[1] C originally *pugnatu*.

whose name I undertake to fight in this wise, will not well reward me (for) my trouble (time). But grant me one thing, which thou mayest not refuse with justice; if it is permitted to me, through my dear Lord, to set them down, that thou wilt then, at least, forsake thy unbelief and descend to ours (=our faith)." "Nay," quoth he, angrily, as if (or because) he thought himself insulted, "it lieth not with thee to dictate laws to me. In regard of my faith: be it sound, or foolish, thou hast nothing to do therewith. Do now that which thou hast to do, and we shall listen how thy Lord and thy beloved, in whom is all thy belief,

[S]ic puella ad oratores conversa dicit; Postquam premiis incitati ad disputandum convenistis seniores. et hic confluentem turbam ad audiendum spectare videtis: turpe est professionis vestre nomen et coronam tacendo omittere;

788 þine leasunges."
þis meiden, mid tet ilke, [790]
lokede on oðer half,
7 lette him iwurðen;
792 7 toc on toward
þeos fif siðe tene
to talien o þis wise.
"Nu ȝe alles to strif
796 beoð isturet hidere,
for to beon mid gold
7 gersum igrette;
7 se feole cuðe men [800]
ba 7 utcumene
copnið 7 kepeð
hwuch ure is kempe
to ouercumen oðer;
804 lure ow is to leosen
ower swinkes lan,
þe leoteð se lutel of,
7 sparieð ower speche;
808 7 schome ow is to schuderin
lengre under schelde, [810]
7 schunien þ ȝe schulen to.
Scheoteð forð sum word,
812 7 let us onswerien,

788 R of þine. 789 R mit, C þ. 792 R B ant, C tok, B towart. 793 C þa *for* þeos, B þes. 794 R tauelin, C þise. 796 C beon, istured, R *omits* hidere. 797 B te, C beo, C B wið, R gold *added in margin*. 798 R an *for* 7, C ȝersum. 799 R so. 800 R ant, uncuðe *for* utcumene. 801 R copneð. 802 R ur. 806 C þ, R so, B lihtliche *for* lutel. 807 C *omits* 7, B spearieð, C owre. 808 R scheome, C schuderen. 810 R ant, B ge, schule, R schlen (*sic*). 812 B ontswerien.

will defend to-day thy leasings." This maiden, upon this, looked on the other side, and left him to himself, and began to speak to those five times ten in this wise: "Now ye are entirely come hither to this contest, in order to be greeted with gold and treasure; and so many men, both natives and foreigners, wait and are anxious (to see) which of us is the combatant that is to overcome the other; it were harm to you to lose the wages of your toil, of which (the wages) you (seem to) think so lightly, since you spare your speech; and shame is it for you to shrink longer under shield, and shun that you should go to. Shoot forth some word and let us answer him who is considered (to be) the greatest champion and

Si quis est in vobis[1] attica[2] eloquentia preditus. aut latina oratione inbutus: proferat in medium quod animo concepit;

Hic[3] unus qui[4] natu prior. et rethorum peritissimus videbatur respondit; Te potius audire primum debemus. cujus causa labo-(fol. 177*a*)-riosum iter aggredi conpulsi sumus.

Ego vero inquit puella postquam deposito gentilitatis errore christi sacramentis incitata[5] sum. robustas et fuco verborum plenas

þe meast kempe is icud
7 kenest of ow alle of þe creft,
þ he, þ is nomecuðest
7 meast con, cume cuðe þrof,
7 þ he haueð in heorte;
(nu we schulen talien take [820]
ut of his tunge)
7 teueli wið me."
"Nai," quoð þe cuddeste
an of ham alle,
"ah nu we beoð of se feor
for þe iflut hidere,
þu schalt setten sikel forð,
7 seggen earst hwet tu wult,
7 we schulen seoððen."
"Ich," quoð þe meiden, [830]
"sone se ich awei warp
ower witlese lei,
7 leornede 7 luuede
þe liffule leaue
of hali chirche,
þe ich ichosen habbe,
ich aweorp wið alle
þe glistinde wordes
þ beoð in ower bokes

813 C þ, cud, R icudd. 814 R ant. 815 C *writes* þeo þ nomecuðest is, R B *omit second* þ, B nomecudest. 816 R mest, *omits* cume. 817 B þet, R B *omit* he. 818 R neu (e *expunged*), B schullen, tallien. 819 B on *for* of. 820 R tauele. 821 R B C qð, C cuðest, B cuddest. 822 C *omits* an. 823 B *omits* nu, R so, for. 824 R ifluht for þe, C hider. 825 C B sette. 826 R ant, earest, C hwat. 827 C B seoðen. 828 C q. 829 R so, C awai, B weorp. 830 R leÿ. 831 R B ant. 832 R lifful, lare *for* leaue. 834 C þ, i *for* ich, cheosen. 835 R al. 836 B gllistinde. 837 C beon, owre.

[1] inserts *aut*. [2] L *atica*, C originally the same. [3] *Hinc*. [4] inserts *et*. [5] *initiata*.

the most intrepid of all you of the crafts, that he who is most renowned and knows most, may give proof thereof, and of what he has in his heart; (now we shall take babbling out of his tongue) and argue with me." "Nay," quoth the most renowned of them all, "since now we have journeyed so far hither for thee, thou shalt put sickle forth, and say first what thou wilt, and then we shall." "I," quoth the maiden, "as soon as I had thrown away your senseless religion, and learned and loved the life-giving belief of holy Church, which I have chosen, I cast away entirely the glittering words that are in your books (which

dictiones. quibus vos fultos ad instantem pugnam video occurrere. has inquam dictiones penitus abjeci.

philosophicas[1] homeri disserciones et aristotelis circumplectentes sillogismos. esculapii quoque et galieni sagacissimas latentium rerum inventiones. sed et philistionis cum platone ceterorumque famosa auctorum volumina reprobavi. et quamvis his omnibus adeo inbuta adeo informata sim. ut nullum in his mihi secundum repe-

(þe beoð wiðuten godleic [840]
7 empti wiðinnen)
840 þ ȝe beoð mit toswollen,
nawt wið wit ah wið wind
of ane wlonke wordes,
þ þuncheð se greate,
844 7 beoð godlese þah
7 bare of euch blisse,
þah ȝe blissen ow þrof.
Low! þullich is al
848 þ ȝe þencheð to dei [850]
for to weorrin me wið:
Homeres motes,
7 Aristotles turnes;
852 Esculapies creftes,
7 Galienes grapes;
Philistiones flites,
7 Platunes bokes;
856 7 alle þeos writeres writes
þ ȝe wreoðieð ow on.
þah ich beo in alle [860]
of se earliche ilearet,
860 þ ich ne font nawt feole
neauer min euening,

838 C þ, beon, wiðute, B godlec. 840 C beon, C B wið. 841 B nawit, wint. 842 R wordes (s *added from above*). 843 B þe, R so. 844 R ant, C beð. 845 R ant, B beare. 846 R blissin. 847 B lo. 848 C þenchen, R weorrin *for* dei, C dai. 849 C weorre, B weorri, R *writes* me wið todei. 850 B Homers, R motes (s *added from above*). 851 R ant. C Aristoles, B aristocles. 852 R esculapeies. 853 R gallienes, C ȝalienes. 854 R phistiliones, B filistiones. 855 R ant. 856 R ant, B al, þes, C þis, B writers. 857 B wreoðien, *omits* ow, R uppon *for* on. 858 B *omits* ich beo. 859 R so, B ilearet (t *written over* d). 860 C fond, fele. 861 C mine.

[1] C originally *philosophias*.

are empty within and void of goodness), wherewith ye are inflated (not with wisdom but with the wind of nothing but pompous words), that seem to you so great, and are worthless though, and bare of any joy, though ye rejoice in them. Lo! such is all that ye think to-day to strive against me with: Homer's reasonings, and Aristotle's tricks; Esculapius's crafts, and Galen's grips (=art); Philistio's argumentations, and Plato's books; and all these writers' writings that ye lean upon. Though I am instructed in all these from such (an) early (age), that I never found many equal to me, yet, because they are full of vain-glory,

rerim. tamen quia vana sunt omnia et a vera beatitudine aliena. hec ista penitus abrogans. judico me inter vos nichil aliud scire nisi hunc qui est vera scientia et credentium beatitudo sempiterna. dominum meum Iesum christum. qui dixit[1] per prophetam. Perdam sapientiam sapientium. et intellectum intelligentium reprobabo. Hinc (!)[2] est qui in preteritis generationibus viam et disciplinam justitie preceptis salutaribus premonstravit.

þah, for þi þ ha beoð
ful of idel ȝelp,
þ empti of þ eadi
þ liffule lare,
al ich forsake her,
þ cweðe ham al sker up;
þ segge þ ich ne con [870]
ne ne cnawe na creft
buten of an,
þ is soð wit þ wisdom
þ heore eche heale
þ him riht leueð;
þ is Iesu Crist,
mi lauerd þ mi leofmon,
þe seide, as ich seide ear,
þ ȝet wule seggen,
'Ichulle fordon þe wisdom [880]
of þeos wise world men,
þ awarpen þe wit
of þeose world witti.'
þes alre schafte schuppent,
schawde ure eareste aldren,
Adam þ Eue,
þe wit þ te weȝ of lif,
þurh his halwunde heast;

862 R ah *for* þah. 864 R ant, R B hali *for* eadi. 865 R ant, B *omits* þ, R lifful. 866 B forsake ham her. 867 R cweoðe, B *omits* ham, C alle, B scher. 868 R ant, C i. 870 C B bute, R *omits* of. 871 R ant. 872 C heore of eche. 875 R leouemon, C lefmon, B lauert. 876 C þ, R *omits* þe seide; seide ear *transposed*. 877 C wile, R seggen Perdam . . . intellectum etc, C seggen perdam sapi. sa̅p̅ þ intel', B Perdam . . . intel— *After this three leaves are wanting*. 878 C wisedom. 879 C þeose, *omits* wise. 880 R warpen, C awarpe. 881 R þeos, C wittie. 882 R þe, C schuppend. 883 C earste, ealdren. 884 R ant. 886 C *omits* his; halewende, hest, B heaste.

[1] *dicit*. [2] *Hic*.

and void of that blessed and life-giving doctrine, I now utterly forsake them, and give them all clean up, and say that I neither comprehend nor know any power but of one alone, who is the true understanding and wisdom and the eternal salvation to those that rightly believe in him, that is, Jesus Christ, my Lord and my beloved, who said, as I said before, and still will say, 'I shall destroy the wisdom of these wise worldlings, and reject the understanding of the prudent of this world.' This maker of all creatures showed our first parents, Adam and Eve, the understanding and the way of life, by his hallowing command;

per que cultores suos ad inmortalis vite premia incitavit. Qui genus humanum per diabolum a paradisi deliciis dolens exclusum.

his novissimis temporibus cum esset invisibilis deus de virgine carnem assumpsit. per quam visibilis apparet. et presentiam suam nobis

7 hefde ham bihaten
888 ȝef ha ham wel heolden, [890]
heoueneliche meden.
Ah þe wrenchfule feont,
þurh onden, wiþ his wiles
892 weorp ham ut sone
of paraises selhþen
into þis liflese lif;
7 al þ lihte of ham twa
896 schulde forleosen,
ȝef þ godes godlec
nere þe mare, [900]
þe swa muche luuede us
900 þah he luþere ahte,
þ he lihte nu late,
of heouenliche leomen;
7 for þi þ he is,
904 to ure sihþe unsehelich
in his ahne cunde,
com 7 creap in ure,
for to beon isehen þrin,
908 7 nom blod 7 ban [910]
of a meidenes bodi.
þus he schrudde 7 hudde him,
alre þinge schuppent,
912 mid ure fleschliche schrud,

887 R *writes* ant ȝette ham. 888 C ȝif, R heo, C helden. 889 C heuenliche. 890 C feond. 891 C onde, *omits* his, R wiltes (t *doubtful; hole in MS.*). 892 C wearp. 893 C paraise, selhðe. 894 C liflease. 895 C And. 896 R uorleosen. 897 C ȝif, godleic, R goddlec. 899 C þ, se. 900 C þe *for* he, *omits* ahte. 901 C *omits* þ he; leate. 902 C heuenliche, limen. 903 R ant. 907 C isehe. 908 C nam. 909 C *omits* a. 911 C schuppend. 912 C wiþ.

and had promised them, if they conducted themselves well, celestial reward. But the crafty fiend, through envy, with his wiles cast them soon out of the joys of Paradise into this lifeless life; and all who descended of those two would perish, if that God's goodness were not the greater, who so much loved us, although he little (?) ought, that he descended, now in these latter days, from the heavenly light, and because he is, to our sight, invisible in his own nature, came and crept into ours, that he might be seen therein, and took blood and bone of a maiden's body. Thus did he, the maker of all things, shroud and hide

exibuit.

ȝ schawde us his nebscheft,
ȝ weolc, hwil his wil wes,
bimong worldliche men;
ȝ þa he hefde arudd us
of feondes raketehen,
wende up, as he walde,
to wunien þer he wuneð aa
wiðuten wonunge.
Swa þ we witen wel
þurh wundres þ he wrahte,
þ na mon ne mahte,
þ he is soð godd;
ȝ eft, þurh þ he þrowede,
ȝ þolede deð on rode,
as dedlich mon,
þ he is ec soð mon:
of his feader soð godd,
ȝ of his moder soð mon
in anhad ba somet;
soð godd ȝ soð mon,
weldinde ȝ wissinde
alle worldliche þing,
efter his wille.

ex qua et mirabilibus operum signis. et nature passibilis experimentis nobis quia deus et homo esset verus apparuit.

Hic est dominus noster. hic est

þes is mi lauerd
þ ich on leue,

913 C scheaude, nebschaft. 914 R ant, C welc, wille, R wes (s *added from above*), C was. 916 C ta, arud. 917 C *writes* of þe feondes rake. 918 C he wende. 919 R to *omitted*, C ai. 920 C wiðute wanunge. 921 C wite. 922 C þat. 923 C mihte. 925 R ant. 926 C deað, o. 927 C deadliche. 928 R þat. 929 C fader. 930 R ant, C *omits* ȝ. 931 C somen. 932 R ant, C *writes* soð mon ȝ soð godd. 933 C wealdinde, R ant. 935 C after. 936 C þis; te *for* mi. 937 C *omits* ich.

himself with our fleshly clothing, and showed us his countenance, and walked, while it was his will, among worldly men; and when he had rid us of the fiend's chains, he went up, as he designed, to dwell where he ever dwelleth without waning. So that we know well by the miracles which he wrought, which no man could work, that he is true God; and then (secondly, furthermore), in that he suffered and endured death upon the cross, as a mortal man, that he is also true man: of his Father true God, of his mother true man, in unity both together; true god and true man, ruling and guarding all worldly things, according to his will. This is my Lord in whom I believe, this is all the learning that I now

philosophia mea. hic victoria mea.
In hujus nomine si qua ingruunt
cuncta adversantia superabo: cui
facile est in paucis et in multis
salvos facere credentes.

þes is al þe lare
þ ich nu leorni: [940]
þes is þe, i þis strif,
schal strengen me a3ein ow.
In his hali nome ich schal
leten lihtliche
of al þ 3e cunnen
kasten a3ein me,
ne beo 3e se monie.
For nis him no derure
for to adweschen
feole þen fewe, [950]
biforen þeo þ him riht
leueð & luuieð."

Nec dum verba virgo sancta compleverat. cum unus furiali (fol. 177*b*) spiritu in risum excicatus (*sic*).[1] totam regiam blasphema voce replevit dicens. O cives. o romani imperii alta nobilitas: usque quo hec stulta christianorum supersticio injurias diis nostris irrogabit? Nimirum ingrati deorum beneficiis utimur. si frivola puelle hujus deliramenta inpunita pretereant. Et nos sane ab ea sperabamus[2] insigne aliquid audire. postquam tanti estimata est pro qua romane arcis patricius sapientes mundi sibi accersiri voluit. et ecce principium orationis sue fecit de quodam iesu quem christianorum fabule deum suum esse testantur: qui quondam a discipulo suo traditus et morti adjudicatus[3] in ipso mortis periculo sibi adesse non[4] potuit. Hunc discipuli sui nocturna fraude sublatum. mentiti sunt post triduanam sepulturam triumphata morte surrexisse: et ad cumulum figmentorum

938 C þis. 940 C þis; þ *for* þe. 941 C strengðe, a3ain. 942 C i *for* ich. 943 C leote, R lihtlich. 945 C a3ain. 946 R so. 947 C na. 948 C adweschen adun. 949 C fele, feawe. 950 C bifore, R *writes* biuoren þ him luuieð. 951 R *writes* riht ant leueð.

[1] *excitatus.* [2] *sperabamus ab ea.* [3] C originally *adjudicatur*, L inserts *nec.* [4] C *non* added on margin, L omits *non.*

learn; this is that which, in this strife, shall strengthen me against you. In his holy name I shall esteem lightly all that ye can object against me, how many soever ye be; for it is no more difficult for him to throw down many than few, before those who truly believe and

suorum in celum ascendisse testificati sunt. Ad hec virgo respondit.[1] Ego principium orationis mee jure ab ipso cepi qui est rerum omnium principium. fons et origo bonorum. Per quem deus pater hanc inexplicabilem mundi formam cum non esset condidit. qui sane omnia et me et te inter omnia:[2] per quem omnia in quo omnia[3] visibilia et invisibilia constant.

Cui rethor. Si deus inquit ut asseris aut dei filius erat. mori[4] quomodo potuit?

Si homo. mortem superare quomodo prevaluit? Hoc plane contra totius mundi rationem et legem nature esse constat. ut inmortalis mori possit:

et legem mortis vincere queat mortalis. Cum utique et si aliquo modo concedatur:

ut deus aut homo debeat predi-

952 An, for ham alle,
onswerede ⁊ seide,
"ȝef he wes, as þu seist,
soð godd ⁊ godes sune,
956 hu mahte he as mon
derfliche deien?
ȝef he wes soð mon, [959]
hu mahte he deað ouercumen?
960 Alle wise witen wel
þ hit is aȝein riht,
⁊ aȝein leaue
of euch cundelich lahe,
964 þ godd, þe is undedlich
mahe deð drehen,
⁊ deadlich mon mahe
deð ouercumen:
968 ⁊ þah hit mahte nu beon
þ he ba were, [970]
soð godd ⁊ soð mon
efter þ tu munnest,

954 C ȝif, R wes (s *added from above*), C was, tu. 956 C mihte. 957 C deaðlich. 958 C ȝif, was, *omits* soð. 959 C mihte. 961 C aiȝein. 964 C þ, undeadlich. 965 C deað. 967 C deað. 968 R ant, C And, tah, mihte, beo. 969 C baðe. 971 C after.

[1] *Beata Katerina dixit* for *Ad. h. v. resp.* [2] *creavit et ut multa paucis includam ipse est ex quo omnia* inserted. [3] omits *in quo omnia.* [4] inserts *etiam.*

love him." One, for them all, answered and said, "If he were, as thou sayest, true God and the son of God, how might he as a man miserably die? If he were true man, how might he overcome death? All wise men know well that it is against right, and against the permission of every natural law, that God, who is immortal, may undergo death; and that a mortal man may overcome death: and even though it might be that he were both, true God

cari. certum sit alterutrum fieri posse:' simul utrumque esse non posse.
Cui virgo respondit.

Vestre autem video controversie hec est subtilitas. ut in eo.

quod credere non vultis recepta parte una:' quod integrum est subruatis. videlicet ut cum deus sit:' homo esse non possit tanquam omnipotenti deo hoc inpossibile esse constet. ut qui potenter . . . it omnia facere[1] de nichilo:'[2] idem deus

an he mahte inoh raðe
don of þeos twa þing;
ba somet, nanes weis."
Heo ne sohte nawiht,
ah seide ananriht aȝein:
" Þis is nu þe derfschipe
of þi dusi onsware,
7 te deopnesse, [980]
þ tu of þ þing
þ te misþuncheð,
underfest þe an half
7 dustest adun þe oðere:
þe godcundnesse of godd,
for mennesse of his monhad;
as þah þe almihti
ne mahte nawt þeos twa
misliche cundes
gederin togederes. [990]
Ȝe! ne makede he mon
of lam to his ilicnesse?
Hwi schulde he forhohien
to wurðen to þ þing
þ is iwend upon him?
7 hwen he hit mahte don
buten ewt to leosen

---

972 C mihte. 973 R *omits* don, C þes, þinges. 974 C Ah ba, somen. 976 C ananriht aȝain *transposed*. 978 C dusie, onswere. 979 C depnesse. 982 R underuest, C underfes, þ 983 R dudest, C dustes, þ, oðer. 984 R goddnesse, C godcundnesse (*second* d *inserted from above by another hand*). 985 C mannesse, R *omits* his. C manhad. 987 C mihte, 989 C gederen. 990 C *omits* ne. 991 R is *for* his. 993 C wurðe. 994 C iwent, R uppon. 995 C And.

[1] C . . . *it omnia facere* added on margin, in L these words are omitted. [2] L here inserts the words *omnia et hominem creavit de nihilo.*

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and true man according to thy words, one of these two things he might readily enough do; but both together by no means." She deliberated not, but replied immediately: "This is now the strength of thy foolish answer, and its depth, that thou of a thing that to thee mis-seemeth, admittest one part and rejectest the other,—the divine nature of God, for the humanity of his manhood; as though the Almighty might not join together these two distinct natures. Yea! made he not man of clay after his likeness? Why should he disdain to become that thing which is formed after him? And when he might do it without losing aught of majesty,

substantivam hominis formam (fol. 178*a*) induere non possed per quam invisibilis[1] videri et inpassibilis mori potuisset. Tu vero si rei veritatem scire preoptas. depone false sapientie supercilium: et assume formam discipuli. ut cum ex rebus inenarrabilem dei potentiam agnoveris: vel tunc credulus non deroges in

of his hehnesse,
hwi were him erueð to don
(þe þ alle þing mei, [1000]
1000 t wule al þ god is)
to neomen monnes cunde,
t beon isehen soð mon,
godd þah unsehlich
1004 in his ahne cunde;
t þolien, as soð mon,
deð hwen him þuhte?
Ah ȝef þu wult siker beon
1008 þ soð beo þ ich segge,
leaf þi lease wit
þ tu wlenchest te in, [1010]
t liht to ure lare,
1012 þ tu mahe stihen
to understonden in him
godes muchele strencðe
t nan monnes mihte
1016 þurh his wundri werkes
t wurðful in eorðe.
For nultu nawt tenne
þ tu schuldest heien
1020 heanin na mare: [1020]
þ is, i soð godd

997 C *omits* his. 998 R h (*expunged*) *for* him; *omits* to, C were hit him, earfð. 1000 C wile. 1001 C neome. 1002 C beo, isehe. 1003 C unsehelich. 1005 R *omits* soð. 1006 C deað; þen *for* hwen. 1007 R ant *for* ah, C ȝif, wilt. 1008 R seoð, C i. 1010 C wlenches. 1011 R ant, C tliht (*first* t *expunged*). 1014 C strengðe. 1015 R ant, C na. 1016 C hise. 1017 C wurðfule. 1018 C nawt þenne *transposed*. 1019 C schuldes. 1020 C heane, R *writes* heanin ne hatien na mare. 1021 C in.

[1] *visibilis*.

why should it be difficult for him to do (who can do all things, and wills all that is good), viz. to assume man's nature, and be visible as very man, though God invisible in his own nature; and suffer death as very man, when it seemed good to him? But if thou wouldst be certain that what I say is true, forsake thy false wisdom in which thou boastest, and condescend to receive our learning, that thou mayest mount up to understand in him God's great power, and not man's might, by his marvellous and honourable works upon earth. For then thou wilt no more despise that which thou shouldest extol: that is, the weakness

eo hominis quam voluntarius assumpsit imfirmitatem.

monnes unmihte;
þ he neodeles nom
upon him seoluen,
us for to saluin,
7 makien us stronge
þurh his unstrencðe?
His unstrencðe ich cleopie,
þ he wes, as mon, cundeliche
ofhungret 7 weri, [1030]
7 pinen mahte þolien.

Nam cum in re omni inestimabiles sint divitie dei maxime in honore sui nominis approbando provocandis ad fidem hominibus majestas vera ostenditur ubi virtus imperiosa mortuis vitam refundit: cecis lumen restituit. Hujus

In euch þing of þe world
beoð sutel 7 eðsene
þe weolen of godes wisdom;
þah in þis an þing
he schawde, 7 sutelede inoh,
þ he wes soð godd,
(þe leadeð euch leafful
to treowe bileaue,
7 his leoue nome [1040]
to herien 7 to heien)
þa he wið his steuene
þe storuene astearde,
7 mid his word awahte
þe liflese liches
to lif 7 to leomen.
Þus ne dude neauer

1023 R þet, C noðeles. 1024 R uppon, C seluen. 1025 C sauuen. 1026 R maken. 1027 C unstrengðe. 1028 C unstrengðe, i, clepie. 1029 C was. 1031 C pine, mihte. 1033 C sutele. 1034 C þ, þolien *for* weolen. 1035 C i. 1036 C scheaude, R ant. 1037 R þat, C was. 1038 C þ, leafful mon. 1040 R ant. 1042 C þat *for* þa, R stefne. 1043 C arearde. 1044 C wið. 1046 R ant, C leome. 1047 C þis, dide.

of man in the true God; which he voluntarily took upon himself, to save us, and make us firm by his infirmity? His infirmity I call it, that he was, as man, in a natural manner hungry and weary, and was capable of enduring pain. In every thing of the world the benefits of God's wisdom are manifest and easily seen; though in this one thing he showed, and made it manifest enough, that he was true God (who leadeth every faithful man to true belief, and to honour and exalt his dear name), that he with his voice raised up the dead, and with his word awoke the lifeless corpses to life and to light. Thus never did any mortal man

nimirum singulariter est admiranda deitatis potentia. qui non magicis[1] carminibus sed sola divina potentia mortuorum spiritus revocat ad corpora: cujus potenti virtute claudis gressus redditur. leprosi mundantur.

Que si ab eo gesta non credis:

nan dedlich mon
þurh his anes mihte,
ȝef he godd nere. [1050]
Oðre þurh wiheles
7 þurh wicchecreftes
wurchið summe wundres,
7 biȝulið unweoten,
þe weneð þ hit beo swa
as hit on ehe bereð ham.
Ah wes, þurh þ he wes
soð godd, in his cunde
icuplet wið ure,
arerde þe deade, [1060]
botnede blinde,
þe dumbe, 7 te deaue,
healde halte 7 houerede,
7 euch unheale,
7 draf of þe awedde
awariede wihtes;
7 as alweldende,
wrahte her, on worlde,
al þ he walde;
7 ȝef þu nult, nanes weis,
witen þ he wrahte [1071]
þulliche wundres;

1048 C na, deadlich. 1049 C ahne *for* anes. 1050 C ȝif. 1051 R oðer, C oþre. 1052 R ant, C *omits* þurh. 1053 C wurcheð. 1054 R ant, C biȝuleð, unwiten, R unweoten (*between* o *and* t *a letter erased*). 1055 C þ, R *between* þe *and* weneð *the syllable* ne *blotted out and expunged*. 1060 Ç arearde. 1062 R ant, C 1061 *and* 1062 *transposed*. 1063 C healede, R ant, C houere. 1064 R ant. 1065 R ant, wedde. 1067 C alwealdent. 1068 C o. 1070 R ant, C And ȝif.

[1] *non magicis* transposed.

through his might alone, if he were not God. Others through wiles and witchcraft, perform some wonders, and beguile the unwise, who ween that is so as it seemeth to the eye. But it was, because he was true God, in his nature joined with ours, that he raised the dead, cured the blind, the dumb, and the deaf, healed the lame and the humpbacked, and every disease, and drove the accursed beings out of the insane; and, as supreme ruler wrought here, in this world, whatever he would. And if thou wilt not, by any means, acknowledge that he

fieri ab hominibus in nomine ejus vel certe multociens facta cognosce.

lef, lanhure, þ tu isist,—
miracles þ beð maket ȝet
þurh him, 7 on his
deorewurðe nome,
deies 7 nihtes.
Ah beo nu soð cnawes,
ȝef ich riht segge : [1080]
þu seist he ne mihte nawt
godd ba beon 7 mon.
Ah ȝef he nere soð godd,
7 undeadlich him seolf,
hu mahte he lenen
lif to þe deade ?
7 ȝef he nere soð mon,
hu mahte he drehen þ he droh,
7 deien se derfliche ? [1090]

Qui si deus non esset:

mortuis vitam dare non posset. Si homo non fuisset: mori ut homo non potuisset

Nam idem christus deus est qui mortem suam (*sic*)[1] carne suscepit.

et idem christus homo est qui mortem sua divinitate destruxit; Idem quippe[2] dei filius qui divini-

þurh þis sutelеð soð
al þ ich segge,
7 tat he is godd seolf,
þe duste deað under him,
þurh þ he is drihtin
meinful 7 almihti;
7 þe ilke seolf is godes sune,
þe onont þ he godd wes

1073 C sest. 1074 R his men *for* beð, C maked, R ȝette. 1075 R ant, *omits* on. 1077 C daies. 1079 C ȝif. 1081 C ba beo godd, R ant. 1082 C *between* Ah *and* ȝif *the syllable* nif *blotted out.* 1083 R ant, undealich, C self. 1084 C mihte, leanen. 1086 R ant, C And, ȝif. 1087 C mihte. 1088 R ant, so, C derffulliche. 1091 R ant, *omits* he, C þ *for* tat; self. 1092 C þat. 1094 R ant. 1095 R ant seolf þe ilke, C And, self. 1096 C þ, R onnont, C was.

[1] *sua in.* [2] *christus* for *quippe.*

wrought such miracles as these; believe at least what thou seest,—miracles that are done yet through him, and in his precious name, daily and nightly. But be now candid; acknowledge it if I say rightly. Thou sayest that he might not be both God and man. But if he were not very God, and immortal himself, how could he bestow life upon the dead? And if he were not very man, how could he suffer what he did suffer, and die so painfully? Through this all that I say is manifested to be true, and that he is very God, who cast death under him, by reason that he is the Lord powerful and almighty. And the very same is God's son, who,

tate mori non potuit. carne mortuus est quam mortalem deus inmortalis suscepit:

ne mahte drehen na deaþ; [1100]
7 tah deide ah fleschliche.
For ba he underfeng ban
7 flesch of ure cunde
þ is bruchel 7 dedlich,
for to deien in hire;
for þi þ he wes
undedlich in his ahne,
ne in hire ne mahte
nanes weis deien
buten in ure. [1110]

et idem
christus
dei filius carne
mortuus
surrexit.
quia
inmortalitem
sue divinitatis:
carne
mortuus
non
amisit.

þes soþe godd 7 godes sune,
þe deide onont ure
cunde þ he hefde,
aras, 7 arerde
him seoluen from deaþe:
for þah he were dedlich,
þurh þ he mon wes,
onont his mennesse,
7 deide, as ich seide,
he ne losede na lif, [1120]
onont þ he godd wes,
ne undedlichnesse
onont his drihtnesse;
ah wes eauer 7 is
drihtin undedlich.

1097 R mahte he drehen, C drehe, deaþ. 1098 C þah. 1099 R underueng. 1100 R on *for* of. 1101 R ant, C deadlich. 1103 C was. 1104 C undeadlich. 1105 R mahte he. 1107 C wiþuten, *omits* in. 1108 C þe, R ant. 1109 C þ. 1111 R ant, C arearde. 1112 C self, fram. 1113 C deadlich. 1114 C was. 1115 C mannesse. 1116 R ant. 1118 C was. 1119 C undeadlichnesse. 1121 C was, R ant. 1122 C undeadlich.

inasmuch as he was God, might not suffer death, and yet died, but only in the flesh. For he assumed both bone and flesh of our nature, which is frail and mortal, that he might die therein; because he was immortal in his own (nature), nor might he in any wise die in it but only in ours. This true God, and God's son, who died as to our nature that he had, arose and raised himself from death; for though, inasmuch as he was man, he was mortal in regard to his human nature and died, as I said, he lost no life in regard that he was God, nor immortality in regard to his being Lord; but was ever, and is, the Lord immortal. Thus,

Mors itaque non christum sed in se christus mortem occidit.

þus ido dede,
1124 deaþ ne akaste nawt Crist,
ah Crist ouercom deþ, [1129]
ȝ sloh hire, in him seoluen."

Non est igitur tam[1] inops fidei nostre aut egena defensio. ut in[2] sui[3] defensione externis tantum innitatur[4] testimoniis. Tu autem si adhuc incredulus dubitas: audi immundos[5] demoniorum spiritus[6] quibus divinitatis numen attribuitis audi inquam sub hujus vocabuli invocatione conterritos christum dominum et dei filium non negare. ac[7] velut reos cum tormenta seviunt questionum non quod placeat dicere sed quod extorquetur fateri. Igitur si fidei nostre credulitatem[8] derogatis. diis saltem vestris credite: aut si ulterius (fol. 178*b*) pudor non est negent[9] certe homines. quo[10] demones etiam[11] confitentur.[12] Sed dicis michi. quia varia demonum commenta pro ratione et volubilem inmundorum[13] spirituum sententiam pro fidei[14] proponam experimento. Ego plane non ut christus spirituum immundorum testimoniis indigeat hec intersero. sed quia invita demonum confessio non levi[15] estimatione pensanda est quia nisi invisibilibus cruciatibus agerentur.[16] Sed te miror formam tocius scientie preferentem christum deum esse non solum dubitare. sed mortis[17] opprobrio majestatem[18] ipsius derogando obscurare. cum tu ipse pernoscas vestrorum auctorum volumina testari ejus divinitatem. et crucem quam irrides[19] proferre: ex quibus interim duorum tibi profero exempla. Plato enim[20] quem doctissimum ac sapientissimum perhibetis. cum de revelanda christi majestate loqueretur. his verbis etiam signum illius intimavit futurum astruens deum cujus signum circundatum[21] et deversatum[22] est. Sibille perinde predivina ut asseritis carmina proprietatem sancti no-

1124 C acaste. 1125 C deaþ. 1126 C seluen.

[1] omits *tam*. [2] C *in* inserted from above. [3] sui. [4] C originally *invitatur*. [5] *immundicias* upon erasure. [6] omits *spiritus*. [7] *at*. [8] *credulitati*. [9] C originally *negit*. [10] quod. [11] omits *etiam*. [12] *fatentur*. [13] L *incertorum*, C originally *incuntorum*. [14] omits *pro fidei*. [15] C originally *le*. [16] inserts *libere utique pro se facilius dicerent quam semper contra se mentirentur*. [17] *mortem*. [18] *majestati*. [19] *irridetis*. [20] omits *enim*. [21] *circumrotundatum*. [22] *decussatum*.

in reality, death overthrew not Christ, but Christ overthrew death, and slew him, in himself."

minis personarunt cum dignitate nature hec eadem deum postea uno versu crucemque signavit. quam vos erroneis disputationibus refutatis predictum poema ita ponens. felix ille deus ligno qui pendet ab alto. Vide disputantibus quidem verbis expressis[1] utriusque confessionem. Ille futurum designat quia manifestandum in homine designat. Hec felicem vocat. quia divinam previdet in hominis fragilitate virtutem et in ejusdem hominis morte victoriam. Quos tamen non iccirco sequi convenit. quia his velut per somnium veram sapientiam loqui aliquando permissum est. Neque ut gentilitas ex deo presentiam[2] meruisse videretur. sed ut christum deum ac dei filium etiam vestri loquerentur auctores. Qui cum pene in omnibus falsi sint in hoc probabilius erraverunt. Ecce tibi pauca de multis. Si te ad credendum non alliciunt audita et visu probata rerum miracula. vel invitam demonum (fol. 179*a*) animadverte confessionem. Quod si nec his dignum consentire estimas. vel tuis crede auctoribus. Nam ne in hoc me prejudicare habes quod immundorum spirituum quos vos pro diis colitis. aut vestrorum testimoniis auctorum utimur pro approbatione fidei christiane. Poteram equidem tibi ex scriptura sacra que spiritu divinitatis est condita. poteram inquam tibi intemerata testimoniorum[3] mille proferre signacula. sed est speciosa[4] victoria adversarium telis suis velut propriis laqueis irretire.[5] et auctorum suorum testimoniis confutare. quia quorum fidem aspnaris (!).[6] eorum testimonia non recipis. Ecce me Christi fide munitam dii tui loquentem si aures habent ad audiendum audiant. et si possunt prohibeant. aut tu[7] certe pro eis loquere. et ego respondeo.

His auditis. rethor respondit. Si predicta miracula ut credi jubes manens

Alle þe oðere hercneden
1128 mid swiðe open earen,
ah herto onswerede
an for ham alle:

1127 C oðre. 1128 C wið, opene.

[1] *expressam.* [2] *prescientiam.* [3] *intemerata testimoniorum* transposed. [4] *pretiosa.* [5] C originally *inretire.* [6] *aspernaris.* [7] omits *tu.*

All the rest listened with ears wide open, but hereto one answered for them all: "If the Lord,

in homine deus prestitit. numquid suscipere et pati crucem debuit? Aut quam ob causam alios erepturus[1] a morte. ipse etiam morte non caruit?

Vel certe quomodo aliis proderit. qui sibi prodesse non potuit. cum in sua liberatione etiam aliis spem liberationis contulisset?

Ad hec virgo respondit.

Et in hoc etiam estimatio tua fallitur. si in crucis affixione[2] inpas-

"ȝef drihtin, þe darede
1132 in ure mennesse,
wrahte þeos wundres,
as þu wult þ we ileuen,
hwi walde he þrowin as he dude,
1136 ⁊ þolien deð on rode? [1141]
Hwen he com to arudden
of deaðes rake oðre,
hwi deide he him seoluen?
1140 ⁊ hu mei he helpen oðre
⁊ beon biforen oðre,
þe þurhferde deað as heo doð?
Hefde he, lanhure,
1144 him seoluen aleset, [1150]
sum walde hopien
⁊ habben bileaue
to his alesunge."
1148 ȝet cweð þis meiden,
⁊ seide him toȝeines,
"Ich habbe uncnut summe
of þeos cnotti cnotten,
1152 ȝef þu wult icnawen.
Ah her, þu wenest ȝet
þ tu wenen ne þerf, [1160]
þ godd, þe is unþrowlich,

1131 C ȝif, þ. dearede. 1132 C monnesse. 1134 C al *for* as, R wult (t *added from above*), C þat, leuen. 1136 R ant, C þolie, deað, o. 1138 R raketehen, C oþre. 1139 C seluen. 1140 R ant, C mihte *for* mei, *omits* oðre. 1141 R ant, biuoren. 1142 C þ, deað ase wel as heo doð. 1143 R he þ lanhure. 1144 C seluen, alesed. 1145 C hopen. 1146 R ant, C habbe. 1148 C qð. 1149 R ant, C toȝaines. 1151 C þeose *omits* cnotti; cnottes. 1152 C ȝif, þu hit wult. 1153 C ȝette. 1154 R wenen ne *transposed*, C wene, þarf. 1155 C þ *for* þe, vnþrowlich.

[1] *erecturus*. [2] C originally *afflixione*.

who was hidden in our human nature, wrought these miracles, as thou wilt have us to believe, why did he wish to endure pain as he did, and suffer death on the cross? When he came to free others from the rule of death, why died he himself? and how can he, who passed through death as they do, be better than others and aid them? Had he, at least, delivered himself, one might hope and have faith in his power to deliver." Yet quoth this maiden, and said to him in reply, "I have undone some of these knotty knots, if thou wilt be sensible of it. But here, thou supposest still that which thou needest not suppose, that God, who is

sibilem deum passionem doloris et

mortis sustinuisse arbitraris.

Non enim
natura celestis
crucis
sensit
injuriam. sed
assumpte in
deum infirmitas
carnis.

Nam inconprehensibilis et liber

ab omni passione deus nec pati

potuit nec teneri.

sed quendam de

1156 þrowede, oðer þolede
pine oðer passiun,
o þe deore rode,
onont þ he godd wes,
1160 oðer deaþ drehde.
Ne mahte—þ wite þu—
his heouenliche cunde'
o nanes cunnes wise
1164 felen nowðer sar [1170]
ne sorhe upo þe cruche;
ah al þe weane
⁊ te wa wente
1168 upon þe unstrencðe
of þ underuo flesch,
þ he neodeles nom,
wiþ al ure nowein,
1172 bute sunne ane,
up on him seoluen.
O godd, þe is al freo,
ne mei nan uuel festnin; [1180]
1176 ne mahte me nowðer godd,
onont þ he godd wes,
beatin ne binden,
ne halden ne neomen ⁊et,
1180 for godd is unneomelich;
ah þurh þe mon þ he wes

1156 C þrowde. 1157 R passium. 1158 C ðe. 1159 C was. 1160 *entirely omitted by* R. 1162 C heuenliche. 1164 C fele, R *omits* nowðer. 1165, 1166, 1167, *all the three lines are left out entirely by* R. 1168 R uppon, C upo, unstrengðe. 1169 C underue. 1170 C noðeles, nam. 1173 R upp. 1174 C þ. 1175 C mai, festnen. 1176 C mihte, man *for* me. 1177 C was. 1178 C beaten. 1179 R *writes* ne neomen ne halden; C halde, nimen. 1180 C he *for* godd, vnneomelich. 1181 C was.

incapable of suffering, suffered, or endured pain or suffering, on the dear cross, or underwent death, in respect that he was God. His heavenly nature might not—know thou this—in any wise feel either sore or sorrow upon the cross; but all the grief and the woe fell upon the weakness of that assumed flesh, which he voluntarily took upon himself, together with all our misery except sin only. On God, who is all-free, no evil can fasten; nor might God, in that he was God, be beaten or bound, or held or even taken, for God cannot be taken. But through the man that he was shrouded

diabolo per assumptum
hominem egit triumphum.

cum in ligno materiam
carnis inponens.
eum sine sui injuria
per hominem
superavit.
qui hominem
cum dei injuria
egerat in delictum.
Homo ergo
non divinitas
cruci affixsus est

et qui pecaverat
per lignum.
fixus in ligno est.

ischrudd ⁊ ihudd wiðð,
he bicherde þene feont,
⁊ schrenchte þen alde deouel,
⁊ teschrapet his heaued. [1190]
Nes nawt iteiet to þe treo
þer he deide upon, to drahen
buten fleschtimber.
Ah swa he, wiðuten woh,
adweschte ⁊ adun warp
þene wiðerwine of helle,
mon, i monnes cunde,
þe mid woh hefde
to deð idrahen moncun [1200]
þurh dedlich sunne.
Þus wes, as ich munne, mon
⁊ nawt godes drihtnesse,
þurhdriuen upon þe rode;
þah he in þe ilke time
soð godd were.
Ah mon, for mon þe misdude,
þolede dom ⁊ deide;
⁊ godd, i mon, for monnes bruche,
bette ⁊ eode on bote, [1211]
as his ahne goddlec
lahede hit ⁊ lokede.

1182 C ischrud, ihud. 1183 C feond. 1184 R ant, C schrencte (t *altered from* l *or* h). 1185 R teschrape, *omits* his, C hes (e *expunged*, i *above it*), R hefde *for* heaued. 1187 R uppon, C upon for to drehen eawt. 1188 C bute. 1189 C wiðute. 1190 C adweschde, weorp. 1191 C þe. 1193 C þ, wið. 1194 C deað, R mon to *for* moncun. 1195 C deaðliche, R sunnen. 1196 R þat *for* þus, C was. 1198 R uppon, C o. 1199 C i, þat *for* þe, pine *for* time. 1201 C þ, misdide. 1202 R ant; *between* 1201 *and* 1202 R *has the words* bette ant eode on bote ⁊. 1203 C And. 1204 R ant, C o. 1205 R ah *for* as, C godlec. 1206 R him *for* hit, ant.

and hidden within, he outwitted the fiend, and foiled the old devil, and shaved his head (*i.e.* put him to shame). There was nothing bound to the tree that he died upon, to suffer, but corporeal matter. But thus he, without wrong, as man, in human nature, overthrew and cast down the hellish adversary, who wrongfully had drawn mankind to death through mortal sin. Thus, as I said, was man, and not God's majesty, pierced through upon the cross; though he at the same time was true God. But (as) man, for man that transgressed, he suffered judgment and died; and (as) God, in man, for man's sin, made amends and did penance, as

Hec deo fuit assumendi hominem precipue ratio vel voluntas. ut peccatum ab homine contractum per hominem tolleretur. et ab illo fides resurrec-(fol. 179*b*)-tionis inciperet.

quem primum resurgere debuisse constaret

Potens equidem erat deus per angelum

quemvis aut per aliquam celestem virtutem prostrato diabolo hominem eripere si voluisset Sed omnia cum ratione agens deus. sic modum statuit victorie. ut qui hominem subjugarat. per hominem

Low þis makede him
þ he underfeng mon,—
þ is, bicom mon,—
þ te bruchen þ mon
hefde ibroken aȝein him,
weren ibet þurh mon,
7 þ he arise earest [1220]
from deaðe to liue
þ ne dredeð na deð,
þurh hwam we mahten habben
sikere bileaue
to arisen alle efter him.
Eð were ure lauerd,
liuiende godes sune,
to awarpen his unwine,
7 reauin him his hondiwerc,
þ he wið woh etheold, [1230]
on euch wise in þe world
þ he eauer walde,—
wið an anlepi word,
ȝe, wið his an wil;
ah þe witti weldent
7 te rihtwise
bireadde hit swa swiðe wel,
þ he þ ouercom mon,

1208 R underueng. 1210 C *writes* þ tat þe mon. 1211 C aȝain him ibroken. 1212 C were, R ibroken *for* ibet. 1213 R ant, C arisede, eft *for* earest. 1214 C fram, R *omits* to liue. 1215 C deað, R deð to liue. 1216 R *writes* þurh we mahten him habben *above* þurh *and* him *separately three lines, to be read therefore* þurh him we etc., C mahen, haue. 1218 C after, *omits* him. 1219 C Eað. 1222 C reauen, hondewerc. 1223 C atheld. 1224 C ewe, i, R *omits* þe. 1225 C þat, R h *for* he. 1226 C *omits* an. 1227 C ȝea. 1228 C wealdent. 1229 R *writes* ant te rihtwise we (we *expunged*) godd. 1230 C biradde, se; R swide. 1231 C mon *added on the margin.*

his own majesty ordained and determined it. Behold this moved him to take upon him man, —that is, he became man,—that the sins which man had sinned against him, should be expiated through man, and that he arose the first from death to a life that dreadeth no death, through whom (which?) we might have sure belief that we all shall arise after him. Easy were it for our Lord, the son of the living God, to overthrow his adversary, and rescue from him his handiwork, which he wrongfully detained, in whatever way in the world he would,—with a single word, yea, with his mere will; but the wise and righteous ruler designed it so excellently well, that he who overcame man should be overthrown by man, with meekness and

ipse vinceretur;

Hec et alia multa dum beatissima

virgo dissereret. stupefactus rethor

et cuncti ora-
tores. quid contra-
hiscerent
nesciebant.
sed turbati
atque confusi
manifesta[1]
dei virtute
invicem
se contuentes
ommutuerunt.

Quibus indignatus
imperator. cum

were akast þurh mon,
wiȝ meokelec ⁊ liste,
nawt wiȝ luȝer strencȝe;
þ he ne mahte nanes weis
meanen him of wohe."
Hwil þis eadi meiden
motede ⁊ mealde
þis ⁊ muchele mare,
þe an modgeste of ham
þ mealde toȝein hire,
warȝ swa awundret
of hire wittie wordes,
⁊ swa offearet ⁊ offruht,
⁊ alle hise feren,
þ nefde hare nan tunge
to tauelin a tint wiȝ.
Swa swiȝe godes grace
agaste ⁊ ageide ham,
þ euch an biheold oȝer
as heo bidweȝlet weren:
þ nan ne seide na wiht,
ah seten stille ase stan,
cwich ne cweȝ þer neuer an.
Þes keiser bicapede ham,
⁊, as mon þ bigon

1233 C mekeleic, R ant, C luste. 1234 C strengȝe. 1235 C mihte. 1237 C hwils, þeos. 1238 R motede þis ant. 1239 C þus. 1240 C þ, modieste. 1241 C toȝain. 1242 C ward, awundred. 1243 C witti. 1244 R ant, C offeared. 1245 *entirely omitted* by R. 1246 R heore. 1247 C teuelin, dint, *omits* wiȝ. 1248 C se. 1249 C agide. 1250 C biheld. 1251 C *writes* as he bidweoled oȝer (oȝer *blotted out*) were. 1252 C þat, þing *for* wiht. 1253 R as þe *for* ase. 1254 R þ cwic, cwed, C neauer. 1255 B *re-commences with this line*, R þe, C bigapede. 1256 R ant, B ase, *omits* þ.

[1] C originally *manifesti*.

(wise) design, not with rude strength; that he might no wise bemoan himself of wrong." While this blessed maiden reasoned and discoursed this and much more, the proudest one of those who spoke against her, became so filled with admiration at her wise words, and so amazed and awed, (he) and all his fellows, that none of them had tongue to object anything again. So greatly did God's grace confound and awe them, that each one looked at the other as if they were bewitched: so that none of them said anything, but they sat still as stone, nor did one of them move or speak. This Emperor gazed at them, and, like a man that began to rave and to

furore nimio
sic ait.
Quid vos ignavi
et degeneres
hebetatis
sensibus
sic ommutescitis?

Siccine vos
debilitatis
viribus
virtus femnea (*sic*)[1]
perdomabit?
Num satis
superque esse non[2] poterat ad ignominiam omnium philosophorum
si quinquagenae aut eo amplius
femine verbis unum e vobis evicissent?
Nunc autem o

to weden ⁊ to wurðen
ut of his ahne witte,
wodeliche ȝeide:
"Hwet nu, unwreste men
⁊ wacre þen eni wake!
of ded ⁊ of dult wit!
nu is ower stunde!
Hwi studgi ȝe nu,
⁊ steuentið se stille?
Nabbe ȝe teð ba
⁊ tunge to sturien?
Is nu se storliche
unstrenget ower strengðe,
⁊ ower wit awealt,
swa þ te mihte ⁊ te mot
of an se meoke meiden
schal meistren ow alle? [1280]
Me ȝef fifti wimmen,
⁊ tah þer ma weren,
hefden mid wordes
ower an awarpen,
nere hit schendlac inoh,
⁊ schir scheome, to alle
þ ȝelpeð of lare?
Nu is alre scheome meast;

1257 R ant. 1258 C B wit. 1259 R wodliche, C seide. 1260 C Hwat, unwreaste. 1261 R an *for* ⁊, waccre, B ei. 1262 C B deað, R ant, C dul. 1263 C owre. 1264 C studiȝe, R *omits* nu. 1265 R ant, C steuenteð, R so. 1266 R teð ba *transposed*. 1268 R swa, B steorliche. 1269 C unstrengðet, B unstreged (*sic*), R strencðe. 1270 R ant, aweld. 1272 B a, R so, C meke. 1274 C ȝif, R wummen. 1275 R ant, B þah. 1276 C B wið, C worde. 1277 R awarpen ower an. 1279 R ant, schir (h *inserted from above*), C schome, B to ow alle. 1280 R þ al (al *blotted out*), ȝelpeð, B lore (*or* lare?). 1281 C schome, B scheomene.

[1] *feminea*. [2] C *non* added on margin, L omits *non*.

go out of his (own) reason, furiously said: "What now, ye worthless men, and weaker than any weak man! of dead and of dull wit! now is your time! Why leave ye off now, and stop still? Have not ye both teeth and tongue to move? Is your strength now so greatly enfeebled, and your wit so overpowered, that the energy and reasoning of so meek a maiden shall master you all? But if fifty women, and though there were more, had with (their) words overcome one of you, would it not be disgrace enough, and sheer shame, to all who boast of learning? Now is the greatest shame of all; that a single maiden, with her mouth

pudor quinquaginta
robustissimos oratores ab extremis
mundi partibus electos una puella
turbine verborum suorum eo usque
attonitos reddit.[1] ut hi quid vel
contra mutiant prorsus non
habeant.[2]

Hic unus quem sibi magistrum
et ducem preesse ceteri fatebantur.
tiranno ita respondit.
Hoc unum tibi imperator dicam.

unde orientalium turba oratorum
testis nobis est constantissima:
quod usque in presenti auditorio[3]

þ an anlepi meiden,
wiȝ hire anes muȝ, [1290]
1284 haueȝ swa biteuelet,
itemet, t iteiet,
alle italde bi tale,
fif siȝe tene,
1288 icudde t icorene,
t of feorrene ifat,
þ al ȝe beoȝ blodles,
bikimet, of ow seoluen.
1292 Hwiðer is ower wit
t ower wisdom iwent? [1300]
Breokeȝ on, for bismere,
t biginneȝ sum hwet!"
1296 Ondswerede þa
þe an þ te oȝre
heolden for heste
t heaued of ham alle,
1300 t cweȝ to þe kinge:
"An hwet ichulle þ tu wite,
þ we habbeȝ witnesse
of alle þe wise [1310]
1304 þ beoȝ in estlonde,
þ neauer, aȝet tes dei,
ne funde we nowhwer

1282 C B *omit* an. 1284 R bitauelet ow, B biteuelit. 1285 C itemed, R ant, C iteied. 1288 R ant, icorne. 1289 R ant, feorene, C ferrene. 1290 C beon. 1291 C ikimet, seluen. 1292 C Hwiðer, owre. 1293 R ant, iwend, B iwent (t *written over* d). 1294 C brekeȝ, R bisemere. 1295 R ant, C hwat. 1296 R Onswere (de *added from above*), B Ontswerede, *omits* þa. 1297 C þ *for first* þe, B þe þe *for* þ te, R oðere. 1298 C helden, hehste R B hest. 1299 R ant, heauet. 1300 B *King*. 1304 C hwat, B ich chulle. 1302 B witnese. 1303 R þise *for* þe wise. 1304 B þe, C beon, R wunieȝ *for* beoȝ, C eastlonde. 1305 C aȝet, þis, dai. 1306 B nohwer (h *inserted from above*).

[1] *reddidit*. [2] L *habent*, C originally the same. [3] *adjutorio*.

alone, hath so confounded, tamed, and tied five times ten, all told by tale, celebrated and select (sages), and brought from afar, that ye are all powerless, stupefied, and out of your reason. Whither is your understanding and your wisdom gone? Proceed, for shame, and begin something!" He whom the others regarded as the principal and chief of them all then answered, and said to the King: "One thing I would that thou know, that we have the testimony of all the wise that are in the East, that never, until this day, have we anywhere

nullus se nobis ante hac in verbis et mundi sapientia conferre presumpsit. Si autem jactantibus (*sic*)[1] conserere verba presumpsit. continuo victus et confusus recessit. De puella vero ista longe alia ratio est in qua ut vera tibi loquar. non animalis homo loquitur.

sed divinus quidam spiritus. qui sane haud mortale sonans nos in stuporem et admirationem adeo convertit: ut ad injuriam ipsius christi de qua loquitur. aliquid dicere aut penitus nesciamus: aut omnino formidemus.

Nam ut christi nomen et divinitatis ejus potentiam simulque crucis ipsius misterium[2] predicari

nan swa deope ilearet
þ durste sputin wiþ us;
7 ȝef he come in place,
nere he neauer se prud,
þ he ne talde him al tom
ear he turnde from us.
Ah nis nawt lihtliche [1320]
of þis meidenes mot;
for, ich soþ schal seggen,
in hire ne moteþ na mon.
For nawt nis hit monlich
mot þ ha mealeþ,
ne nawt nis heo þ haueþ mot;
ah is an heouenlich gast
in hire swa aȝein us,
þ we ne cunnen
(7 tah we cuþen, [1330]
ne nullen ne ne duren)
warpen na word aȝein
to weorrin ne to wreþþen
him þ ha wreoþeþ on:
for sone se ha Crist cleopede,
7 his nome nempnede,
7 te muchele mihtes
of his hehnesse, 7 schawde

1307 R so, C se, C B deop. 1308 B þe, C B sputi. 1309 R ant, C ȝif, R com, C B i. 1310 R neuer so. 1311 B acomen *for* al tom. 1312 R er, B turde, R turnde him from, C fram. 1313 R *omits* nis, C nis hit nawt, lihtlich. 1315 R for ȝef ich. 1316 C motes. 1317 R monlich mot. 1318 R þ mot. 1319 C *omits* nawt, R nis hit heo, *omits* mot, B us acomen *for* mot. 1320 C heuenlich. 1321 C aȝain. 1323 R ant, C ne *for* 7, þah. 1324 C we *for first* ne, R durren. 1325 C aȝain. 1326 C weorren, B weorri, te, C wraþþen, B wreaþþin. 1327 R heo, C treoweþ, R wreoþeþ hire on. 1328 R swa heo, C clepede. 1329 R ant. 1330 R ant, mihte. 1331 R ant, schawde (a *inserted from above*).

[1] *jactantius*. [2] L *ministerium*, C originally the same.

found any one so deep learned that he dared to dispute with us; and, if he came in public, were he ever so proud, that he did not reckon himself quite tame ere he turned from us. But of this maiden's reasoning there is nothing to be despised; for, I shall speak the truth, in her reasoneth no (mere) man. For it is not human reasoning that she uttereth, nor is it she that holds (this) dispute; but there is a heavenly spirit in her so adverse to us, that we cannot (nor if we could, would we nor dare we) object a word again to contend with or to displease him whom she trusts in: for as soon as she called upon Christ, and named his name, and the great might of his majesty, and then showed manifestly the

ab ea audivimus. confusa sunt viscera. corda nostra tremuerunt. et omnes corporis sensus (fol. 180*a*) stupendo aufugerunt. Unde te diutius fallere imperator nolumus. sed constanter fatemur: quia

seoððen suteliche
þe deopschipe ⁊ te derne run
of his deaþ on rode,
al wat awei ure worldliche wit,
swa we weren adredde
of his drihtnesse;
⁊ tat we kenniþ þe wel,
keiser, ⁊ cuðeþ,

nisi aliam sectam probabilioribus experimentis ventilatam de diis quos huc usque coluimus nobis ostenderis.

ecce omnes[1] convertimur ad christum: quia ipsum vere deum et dei filium confitemur. per quem tanta mortalibus beneficia prestant:[2]
que per virginem istam audivimus.

þ we leaueþ þi lahe
⁊ al þine bileaue,
⁊ turneþ alle to Criste;
⁊ her we cnawlecheþ him
soþ godd, ⁊ godes sune;
þ se muche godlec
cudde us alle on eorðe,
þ woh haueþ eni mon
to weorrin him mare.
þis we schawiþ þe nu;
sei þ tu wult nu."
þe keiser kaste his heaued,

Audiens hec tirannus. precipitibus

as wod mon, of wreððe;

1332 C seoðen, sutelliche. 1333 R deopschpe (*sic*; *second* p *inserted from above*), B deopnesse, R ant, C dearne. 1334 C B o. 1335 C awai. 1336 B adrede. 1337 R rixlunge *for* drihtnesse. 1338 C And, B þ. 1339 R keiser (r *added from above*). 1341 C B þi. 1342 C turnen, C B crist. 1343 R ant, B cnawlechið. 1344 C goddes. 1345 R so, goddlec, C godleic. 1346 R in *for* on. 1348 C weorren. 1349 C schaweð. 1350 C wilt, *omits* nu, R þat. 1351 B keste, R heauet. 1352 R o *for* of, C wraððe.

[1] omits *omnes*. [2] *prestantur*.

depth and the hidden mysteries of his death on the cross, all our worldly wit fled away, we were so in dread of his sovereignty; and this we make well known thee, O Emperor, and declare, that we leave thy religion, and all thy faith, and turn all to Christ. And here we acknowledge him true God, and the son of God; who showed us all so much goodness on earth, that it were wrong in any man longer to contend with him. This we declare to thee; say now what thou wilt." The Emperor threw up his head, as a madman, in wrath;

furiis agitatus accenso in medio civitatis[1] vehementissimo igne. jussit omnes[2] ligatis manibus et pedibus penalibus incendiis cruciari. Qui dum traherentur ad ignem. unus eorum ceteros hortabatur dicens. O socii et commilitones mei quid agimus? Postquam nostros deus longos miseratus errores ad hanc suam gratiam vocare dignatus est ut vel in fine fidei sacre privilegio et sancti nominis

⁊ berninde as he wes
of grome ⁊ of teone,
bed bringen o brune
an ad amidden þe burh;
⁊ ba binden ham swa
þe fet ⁊ te honden
þ ha wrungen a3ein;
⁊ i þe reade leie,
⁊ i þe leitinde fur, [1370]
het warpen euch fot.
As me droh ham to hare deaþ,
þa 3eide þus þe an
⁊ elnede þe oþre:
" O, leoue iferen,
feire is us ifallen;
ah 3et we for3eoteþ us:
Nu þe deore drihtin
areaw us, ⁊ toc read
of ure alde dusischipes, [1380]
þ we driuen longe,
⁊ haueþ idiht us todei
for to drehen þis deaþ,
þurh his milde milce;
þ we forleten þis lif
for his treowe luue

1353 R B ant, C bearninde al as, was. 1356 C a. fur *for* ad, C B amidde. 1357 R ant. 1358 R uet. 1359 B þrungen, C a3ain. 1360 R ant, *omits* leie, B lei. 1361 B þet, C leitende. 1363 C men, R deþ. 1364 C þ *for* þe 1365 R ant, oþere. 1366 C leue, feren. 1368 C for3eteþ. 1369 B deorre. 1370 B arew. 1371 C to *for* of, R *omits* ure, alðe (*sic*). 1372 B þe. 1373 R ah *for* ⁊. 1374 C *omits* for, B te *for* to, C B drehe, R deþ. 1376 C forleose, B forlete. 1377 R i þis *for* for his, C leue *for* treowe.

[1] omits *civitatis*. [2] inserts *oratores*.

and inflamed as he was with anger and vexation, bade that a fire be kindled in the midst of the city; and so to bind both their feet and their hands that they ached again; and into the red flame and blazing fire, commanded each man of them to be cast. As men dragged them to their death, one of them cried thus and comforted the others: "O, my dear associates, fair hath it befallen us; but yet we forget ourselves. Now the dear Lord hath pitied us, and had consideration for our old follies that we long practised, and hath appointed us to-day to suffer this death, through his mild mercy; that we should lose this life for his

cognitione non fraudaremur.
cur non properamus ante vite exitum ipsius signaculo et sacro fontis utero[1] innovari? Cum hec diceret[2] rogabant unanimiter pretiosam virginem christi. ut lavacro salutifero perfunderentur.
Quibus electa dei ait.

Ne paveatis o fortissimi milites christi. constantes estote. ét de baptismo solliciti ne[3] sitis. erit vobis salutare baptismum sanguinis vestri perfusio. et ignis iste cruciatorius flammeum spiritus sancti ignem vobis inferet.

in treowe bileaue,
7 i þe cnawlechunge
of his kinewurðe nome,
hwi ne hihe we for to beon
ifulhet as he het his, [1391]
ear we faren heonne."
As he iseid hefde
bisohten, as ha stoden,
alle in an steuene
þ tes meiden moste,
i þe wurðschipe of godd,
wið halwende wettres
bihealden ham alle. [1400]
Ah heo ham onswerede,
7 swoteliche seide,
"Ne drede ȝe ow nawiht,
cnihtes icorene;
for ȝe schulen beon ifulhet,
7 beten alle þe bruchen
þ ȝe ibroken habbeð
in ower blodes rune:
7 tis ferliche fur [1410]
schal lihten in ow
þe halwende lei
of þe hali gast,

1378 C B i, C trewe. 1379 C cnawlechinge. 1381 B hihi, R we nu for, B te *for* to. 1382 C ifulhtnet, hise. 1383 R fearen, honne, C henne. 1386 C B a, R stefne. 1387 B þet, R tis. 1388 R ine *for* i þe. 1389 R halwunde, C halewende, B weattres, C wattres. 1390 C biheolden. 1391 R 7 *for* Ah, B ontswerde. 1392 R sweteliche. 1394 R icorne. 1395 C ifulhtnet. 1396 R ant, C owre *for* þe. 1398 C owre. 1399 R ant, *omits* ferliche, B *omits* fur. 1401 R halwunde.

[1] *lavacro* for *utero*. [2] *dicerent*. [3] *solliciti ne* transposed.

true love in true faith, and in the acknowledging of his supreme name, why do not we hasten to be baptized as he commanded his (followers), before we fare hence?" When he had said (this) they all, as they stood, with one voice besought that this maiden should, in the worship of God, with sanctifying waters sprinkle them all. But she answered, and sweetly said, "Dread ye not, chosen champions; for ye shall be baptized, and repair all the breaches that ye have broken in the flowing of your blood: and this fearful fire shall light up in you the sanctifying flame of the Holy Ghost, which, in fiery tongues, kindled the apostles." While

His dictis. assunt ministri. et[1] jussu imperatoris ligatis manibus et pedibus sanctos dei martires mediis flammis ingerunt.

et sic inter estuantis[2] flammas[3] incendii dominum confitentes. felici martirio coronati ad dominum migraverunt. tercio decimo die mensis novembris.

In quibus illud comparuit insigne miraculum ut indumenta eorum aut capilli capitum eorum nullam ab igne lesionem sustinerent. Vultus autem illorum rosei coloris decore emicabant.

ut dormientes potius quam extinctos putares. unde multi conversi ad dominum crediderunt.

þe, in furene tungen,
ontende þe apostles.
Me weorp ham mid tis ilke word
amidde þe leie;
þer ha heuen up
hare honden to heouene;
& swa somet readliche, [1420]
þurh seli martirdom,
ferden, wiþ murþe,
icrunet, to Criste,
o þe þreottuþe dei
of Nouembres moneþ.
Ah þ wes miracle muchel,
þ nowþer nes iwemmet
claþ þ ha hefden,
ne her of hare heafden,
Ah mit se swiþe lufsume
leores ha leien, [1431]
se rudie & se reade
ilitet eauereuch leor
as lilie ileid to rose,
þ nawiht ne þuhte hit
þ ha weren deade,
ah þ ha slepten
swoteliche a sweouete;

1403 C þ, C B i, R in þe furene, tunge. 1404 C ontendede. 1405 C [M]en (*space left for* M), warp, R mit; tet *for* tis, *omits* word. 1406 R amit, te. 1407 B þear. 1408 R toward *for* to, C heuene. 1409 R ant, C some, R somed ferder (sic) redliche. 1410 B martyrdom. 1411 R to heouene *for* ferden, B uerden, C murhþe. 1413 C þrittuþe, B þreotuþe. 1415 R þet, C was, R muchel (l *written over* r). 1416 C þat, R nohwer *for* nowþer, iweommet, B iwemnet. 1417 C þat. 1418 C hear, B þha *blotted out after* her, R on *for* of, hefden, C heaued. 1419 C B wiþ, R so, *omits* swiþe; lufsum, B leufsume. 1421 R ant swiþe *for first* se; swa *for second* se. 1422 R ileitet, euereuch. 1424 R B nawt. 1426 C þat. 1427 R in an *for* a, C o, R sweouet.

[1] inserts *ex.* [2] *estuantes.* [3] C originally *flammis.*

this was spoken, they were cast amid the flame. There they lifted up their hands to heaven; and so together readily, through blessed martyrdom, went, with joy, crowned to Christ, on the thirteenth day of the month of November. And this was a great miracle, that neither were the clothes injured that they had on, nor a hair of their heads. But with such lovely countenances they lay, so ruddy and so red-coloured every countenance, as lily laid to rose, that it did not seem that they were dead, but that they slept sweetly in a slumber; so that

swa þ feole turnden
to treowe bileaue, [1440]
t þoleden anan deaþ
i þe nome of drihtin.

Horum corpora christiani noctu rapientes sepelierunt.

Comen cristene a niht,
t nomen hare bodies,
t biburieden ham
deorliche, as hit deh
drihtines cnihtes.

His ita gestis.

Þa þis wes idon þus,
het eft þe keiser
þ me schulde Katerine
bringen biforen him;

tirannus videns sanctam virginem immutabiliter fidei tenere constantiam. nec minis aut ter-(fol. 180*b*)-roribus turbari. arte quadam temptat animum illius emollire. ut ad profana sacrificia vel promissis infractam[1] valeat inclinare.

Dixit itaque illi.
O virgo generosa

t þus to hire cleopede:
"O mihti meiden!
O witti wummon!
wurþmunt t alle
wurþschipe wurþe!

o digna imperiali purpura facies.

O schene nebschaft
t schape se swiþe semlich,

utinam advertat juvenilis prudentia tua.

þ schulde beon se prudeliche
ischrud t iprud ba [1460]
wiþ pel t wiþ purpre:

1428 C fele, B turden. 1430 R *omits* anan. 1432 B naht. 1434 R bibureden, C biburiden. 1435 R *omits* deorliche, C dearnliche, R *omits* deh. 1437 C was, B ido, R *omits* þus. 1439 C men, R sculde. 1440 B bringe, R B biuoren. 1441 R ant, C tus, clepede. 1444 C wurþmund. 1446 R nebscheft. 1447 R ant, *omits* se. 1448 R swa *for* þ, C B beo, R swa prudeliehe (*sic*), C prudliche. 1449 R iscrudd, iprudd, C *omits* ba. 1450 R pal, ant.

[1] *fractam.*

many turned to true faith, and straightway suffered death in the name of the Lord. Christians came by night, and took their bodies, and buried them sumptuously, as was due to the Lord's champions. When this was thus done, the Emperor again commanded that they should bring Katherine before him; and thus addressed her: "O mighty maiden, O wise woman! worthy of honour and of all reverence! O beauteous countenance and most seemly shape, which ought to be so magnificently decked and adorned with pall and with

quanto erga[1] te dolore sollicitor. quod immortalium deorum nostrorum culturam non solum aspernaris sed et spirituum inmundorum in eis maleficia[2] esse testificaris. quibus cultores suos fallendo decipiant. et subtilibus insidiis deceptos infernalibus penis obnoxios faciant. Unde te ab hac temeraria laceratione resipisci[3] convenit ne et ipsi tanto magis injuriam sibi illatam ulcisci incipiant. quanto ipsi adhuc tui patientes meritos tibi non[4] inferunt[5] cruciatus.

Consule ergo juventuti tue

et sacrifica diis nostris et eris secunda post reginam in palatio meo.

et ad nutum tuum cuncta regni negotia spectabunt.

Nim ȝeme of̊ þi ȝuheðe,
areow þi wlite;
7 tac read, seli
meiden, to þe seoluen.
Ga 7 gret ure godes,
þ̄ tu igremet hauest;
7 tu schalt, efter þe cwen,
eauer þe oðer beon
in halle 7 i bure: [1470]
7 al ichulle dihten
þe deden of mi kinedom
efter þ̄ tu demest.

ut quos dignos honore judicaveris. hii regiis donentur honoribus. quos autem in honore[6] manere jusseris. illis sufficiat intra domorum suarum latibula vel manere inglorios. Intra regnum meum adhibeas quos velis. excludas quos decreveris.[7] In aulicum ministerium recipiantur. quos recipis. abiciantur quos deicis. In hoc uno a te distet[8] regina. quod regio thoro vincta legali matrimonio non fraudabitur. ceterum tu imperialibus consiliis. tu provincialibus edictis princeps et moderatrix eris.

1452 C arewe. 1453 C nim *for* tac. 1454 R wummon *for* meiden, B *omits* meiden; R of *for* to; þi, C seluen. 1455 R ant, igret. 1456 B þe þu, C igremed. 1457 C after. 1460 R *omits* al, C al ich wule, B al ich chulle, R dihtin. 1461 C domen *for* deden. 1462 C after.

[1] C originally *ergo*. [2] *maliciam*. [3] *resipiscere*. [4] omits *non*. [5] *inferent*. [6] *inhonoros* for *in honore*. [7] C *decreveris* added on margin, for which L puts *nolis*. [8] C originally *distat*.

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purple: consider thy youth; take pity on thy face; and have regard, lovely maiden, to thyself. Go and greet our gods, which thou hast angered; and thou shalt, after the queen, ever be the second in hall and in bower: and I shall constitute the decrees of my kingdom

Ne[1] hoc solum vacat[2] facio et ego

tibi sceptrifere imaginis[3] statuam

in medio civitatis erigi. a cunctis

civibus salutandam ab omnibus

venerandam.

Ah ȝet i segge mare:
ichulle leten makien þe
of gold an ȳmage,
as cwen icrunet;
7 swa me schal, amid te burh,
setten hit on heh up.
þrefter me schal beoden [1480]
7 bodien hit oueral,
þ alle þe þer biga3
greten hit o þi nome,
7 buhen þertoward,
alle þe to wur3munt,
burhmen 7 o3re.

Reus mihi majestatis fuerit. qui insalutatam preteriet.[4] Nulli quamlibet noxio venia negabitur. qui se hanc ad statuam[5] pronior rogaturus inclinaverit.

Postremo in quo te altius[6] beare

valeam. nisi intra deas templum

tibi de insigni[7] marmore erigam?

On ende þu schalt habben,
hehliche, as an of ure
heuenliche leſdis,
of marbrestan a temple,
þ schal aa stonden, [1490]
hwil þ te world stont,
to witnesse of þi wur3schipe."

Hic[8] virgo in risum paulo excitata

tiranno ait.

Katerine onswerede,
smirkinde sum del,

1463 C 7 *for* Ah, B ich. 1464 B Ich chulle, R leoten, C B lete, makie. 1465 B golt. 1467 R ant, C man *for* me, R amidde, þe, B amit, R burh *inserted from above in other hand and ink.* 1469 B þer efter, C þrafter, men. 1470 R ant. 1471 C þ ter *for* þe þer. 1473 C B buhe, B þertowart. 1474 R wurdmunt, C wur3mund. 1475 R o3ere. 1477 B heheeliche. 1478 B heouenliche, C lafdis, B leafdis. 1479 R marbre a stan a. 1480 C ai, B a. 1481 B worlt, R *omits* stont. 1482 C wur3mund. 1483 B ontswerede. 1484 C smirkende.

[1] originally the same, but altered by later hand to *nec.* [2] C originally *vocat.* [3] C originally *imagnis.* [4] C letter erased between *i* and *e*; L *preterierit.* [5] *ad statuam hanc.* [6] *te altius* transposed. [7] C originally *insignum.* [8] *hinc.*

entirely as thou judgest. And, moreover, I say: I shall cause to be made an image of thee of gold, as a crowned queen; and it shall be set up on high, in the middle of the city. And then it shall be commanded and proclaimed everywhere, that all who pass by shall salute it in thy name; and all citizens and others shall bow toward it in reverence of thee. Finally, thou shalt have, as one of our celestial goddesses, a costly temple (raised to thee) of marble stone, that shall stand for ever, while the world standeth, to (bear) witness of thy worship." Katherine answered, smiling somewhat, and said to the king, "Fair flattereth (singeth?)

ꝛ cweð to þe kinge,
" Feire uleð þi muð,
ꝛ murie þu makest hit.
Ah ich drede ꝑ tis dream
me dreie toward deaðe,
as deð mereminnes. [1500]

O me felicem[1] honoris privilegio. cui erigatur statua ab hominibus salutanda. ab hominibus veneranda. O me inquam felicem si vel hoc unum merear ut fiam aurea. (fol. 181*a*) Sed nec ex toto infelix ero. si vel argenteam esse contingat. Erit[2] inter trapezetas contentio. de estimatione ponderis et pretii. Quod si ne id fortuna prestiterit sim si ita[3] necesse est[4] quovis ignobili metallo aut certe expolita[5] de marmore. dum salutationem a commeantibus venerationem a conviantibus ut promittis inveniam. Verum cetera lineamenta statue mee quolibetcunque metalli genere in formam conveniant. hoc unum a te imperator si fas est scire preopto que erit illa insignis materia. alens. vivificans. atque discernens. ex qua oculi ad videndum. aures ad audiendum.[6] os lingua ad loquendum et cetera queque informentur. que sensu vigentia salutationes hominum audiant ꝛ videant. et intelligant. Nam si hec ista[7] defuerint. quid refert michi[8] feminei vultus decorem dari ꝛ an simie turpem imaginem aptari ? Sed dicis michi. Non erit ignobilis memoria ꝛ cum pretereuntes formam hujus modi intuebuntur[9] et dicent. Hec est illa[10] egregia virgo katerina ꝛ que deum suum relinquens hoc tam felici commercio vitam suam. memori evo conservavit. O me tunc infelicem.[11] cum me inanibus fabulis vulgi honorabit insania. Veruntamen si sit hec interim inanis recordatio quantumlibet in honorem. dum regio metu pressus[12] hanc michi vulgus venerationem

1485 R ant. 1487 R ant. 1488 R *omits* ich. 1489 C *omits* me ; drahie, B dreaie ; towart, C deað. 1490 B meareminnes, C *writes* as deð mare ꝑ tu munnest.

[1] inserts *tanto*. [2] inserts *enim*. [3] C originally *ta*. [4] inserts *de*. [5] C originally *expoliata*. [6] omits *aur. ad aud.* [7] C *ista*, scored out. [8] *refert michi* transposed. [9] C originally *intuebantur*. [10] omits *illa*. [11] *felicem*. [12] C originally *presus*.

thy mouth, and thou makest it seem inviting ; but I dread that this music may draw me toward death, as doth the mermaid's. But thy flattery and thine anger both avail thee equally.

exibeat. sed aves celi haudquaquam istud verebuntur. dum milvus et corvus[1] undecunque avolantes sedem in me sibi usurpabunt. et immunda digesti cadaveris proluvie[2] faciem meam innotabunt. Quid interim pueri facturi sunt. qui divinum cause misterium venerari nescientes. huc simul egesturi convenient?[3] O decus o michi expetendum[4] apostasie merito[5] privilegium.[6] christum relinquere et demonum cultibus me jubet imperator inherere. Quid tu ad hec imperator? An in diebus meis hec statua insignis erigetur? Erit scilicet ex hac michi vita[7] jocun-(fol. 181*b*)-dior. etas productior[8] aura salubrior census opulentior? Si autem in morte[9] resoluto corpore hoc decus forme michi instauratur. quero an michi hoc prestare valeat. ut caro mea non videat corruptionem. et libera a vermibus servetur ad resurrectionem? Que interea anime per hanc quam promittis statuam prestabitur beatitudinis corona?[10]

Desine ergo imperator. desine talia jam suadere. que sit scelus etiam cogitare. Stultum valde est te in hoc elaborare.[11] in quo laboris nullum poteris emolumentum ad-

Ah al þe helpeð an,
þin olhnunge ⁊ tin eie.
Ful wel ichulle þ tu wite,
ne mahtu, wið na þing,
wenden min heorte
from him þ ich heie,
⁊ aa wule herien.
Bihat al þ tu wult,
þreap þrefter inoh,
⁊ þreate þ tu beo weri: [1510]
ne mei me wunne ne weole,
ne nan worldes wurðschipe,

1492 R olhnung, C olhtnunge, B þing *for* þin, R *eiei* (last *i* expunged). 1493 B wel ich chulle, R tu hit wite. 1494 B *writes* ne maht tu wiþ na whit. 1495 C B wende, C herte. 1496 C fram. 1497 R ant, C ai (aa ?) B aa *omitted*; wulle. 1499 R þreat, B þrep, C þrafter. 1500 R þreat. 1501 C wele. 1502 C B na, C weorldes, R wurdschipe, B wurðshipe.

[1] C originally *cornuus*. [2] *pro pluvie*. [3] *conveniunt*; after this L inserts the words *Aut quid canes commincturos ego commemorem*. [4] C originally *expectendum*. [5] L *meritum*, C originally the same. [6] inserts *pro quo*. [7] *michi vita*, transposed. [8] C originally *productor*, for which L has *provectior*. [9] inserts *hoc*. [10] inserts *An in secreta quadam celi regione servabitur cum sanctis incorruptibilia premiorum munera perceptura?* [11] C originally *elabore*.

I would have thee to know well, thou mayest not, by no means, turn my heart from Him whom I exalt, and will ever praise. Promise whatever thou wilt, argue as much as thou likest, and threaten till thou art weary: neither joy nor prosperity, nor any worldly honour,

quirere
Christus me sibi
sponsam adoptavit.
ego me christo
sponsam indisso-
ciabili federe
optavi.[1] Ille
gloria mea.
ille generositas
mea. ille amor[2]
meus. ille dulcedo
et dilectio mea.
Huic semel
dicata.[3]
non rerum
blandimenta
me. non
exquisita
tormenta

ne mei me nowðer teone
1504 ne tintreohe turnen
from mi leofmonnes luue,
þ ich on leue.
He haueð iweddet him to
1508 mi meiðhad mit te ring
of rihte bileaue, [1520]
ꝛ ich habbe to him
treoweliche itake me.
1512 Swa wit beoð ifestnet
ꝛ iteiet in an,
ꝛ swa þe cnotte is icnut
bituhhen unc tweien,
1516 þ ne mei hit liste
ne luðer strengðe nowðer
of na liuiende mon
leowsin ne leoðien. [1530]
1520 He is mi lif ꝛ mi luue;
he is þ gledeð me;
mi soðe blisse buuen me,
mi weole ꝛ mi wunne;
1524 ne nawt ne wilni ich elles.
Mi swete lif, se swoteliche

1503 C tene. 1504 R tintreo, C tintrehe. 1505 C fra, R leoue monnes, C lefmonnes, B leofmones. 1507 C iwedded. 1508 R mei (e *expunged*), C meidenhad, R mitte te, C B wið þe. 1509 R treowe *for* rihte. 1510 R ant, C And. 1511 C treweliche, B treowliche. 1512 C we, R ifefnet (*sic*), C ifestned, B iuestnet. 1513 R *writes* ꝛ in an iteiet. 1514 R ant, C cnot *for* cnotte. 1515 R bitweonen, C B us, R twa. 1516 R me (i *added from above*), C luste. 1517 R strencðe. 1518 R *writes* of na mon liuiende. 1519 B lowsin, C leosen, leðien. 1520 R ant. 1521 C gladieð, B gleadeð. 1522 R bunen, C buue, B bune. 1523 B *omits first* mi, C wele, R ant, B ꝛ al mi. 1524 R wiln, C wilne. 1525 R luue *for* lif, swa, C softeliche (o *written over* w, f *over* o).

[1] *coaptavi.* [2] *amator.* [3] *dicatam.*

---

neither suffering nor torment, can turn me from the love of my beloved, in whom I believe. He has wedded himself to my virgin state with the ring of true belief, and I have truly devoted myself to him. So are we united and bound into one, and the knot is so knit betwixt us two, that neither craft nor cruel force of any living man may loosen or slacken it. He is my life and my love; and he it is that gladdeneth me; my true bliss (in the world) above me, my wealth and my joy; nor do I desire anything else. My sweet life, so sweetly doth

ab ejus confessione[1] unquam poterunt exterrere.

he smecheð me ⁊ smealleð,
þ al me þuncheð sauure
1528 ⁊ softe þ he sent me.
Stute nu þenne, ⁊ stew þe,
⁊ stille þine wordes, [1541]
for ha beoð me unwurð;
1532 þ wite þu to wisse."

Tunc maxentius ait. Consulere quidem juventuti tue si adquievisses virgo decreveram[2] sed quia non solum obstinata mente oblatos honores. sed et salutem et vitam te[3] parvi pendere video: ecce ego austerioris judicii verbo consilium do.[4] ut tu sane aut diis nostris sacrifices. aut crudeli morte intereas. Cui puella respondit. Cum ipsè rex celorum deus et dominus meus jesus christus. pro me a diabolo temptari a udeis (*sic*)[5] comprehendi. ab iniquo judice morti adjudicari non renuit.[6] dignum est ut et ego pro ejus nomine non solum penas. sed si sic necesse est etiam mortem sustineam. Ipse se[7] pro me domino patri sacrificium dedit. gaudium michi est.[8] ut et ego illi[9] me hostiam gratam offerre merear. Tu nunc gloriaris quod in me et in servis dei[10] potestatem habeas. veniet tempus et prope est cum diabolus suam in te potestatem exerceat. et penas quas servis christi ad tempus ingeris. tu in eternis cruciatibus recipies. Ego autem tanto me gratiorem futuram esse confido. quanto pro ejus nomine momentanea. tormentorum genera sustineam. Tu nunc iniquo judicio me solam queris perdere. fateor sane quia sola ad christum non propero.[11] Nam de hoc (fol. 182*a*) palatio tuo. numerosa turba jam christo annumerata est.

1526 C smecheð, R ant, C smelleð. 1528 R ant. 1529 C þu *for* nu, R ant. 1532 R þat.

[1] C originally *confessine*. [2] C originally *decrueram*. [3] omits *te*. [4] C *do* added on margin, for which L has *inibo*. [5] iudeis. [6] *rennuit*. [7] *sese*. [8] *michi est* transposed. [9] C originally *ille*. [10] tuis *for* *dei*. [11] *pergo*.

---

he taste and smell to me, that all seems to me delicious and soft that he sends me. Stop thou then, and desist, and silence thy words, for to me they are worthless; that know thou

Hic[1] tirannus ira et furore inebriatus beatam virginem jussit a ministris comprehendi et expoliatam scorpionibus cedi

Þe king ne cuðe na wit,
ah bigon to cwakien,
7 nuste hwet seggen.
Het on wode wise
strupen hire steortnaket,
7 beaten hire bare flesch
7 hire freoliche bodi
mit cnottede schurgen;

dehinc obscuro carceris ergastulo claudi. Ubi cum duceretur. constanter tiranno ait. Ego plane in ejus nomine libens flagellis cedi ego tenebrosi carceris ergastulo[2] angustiari non refugio.[3] Tu michi tenebras ingeris. certum sit tibi quia per has lux perpetua michi paratur tibi autem tenebre eternales succedunt.[4] Tunc jussa tirannica[5] ministri explentes ferreis virgis corpus tenerum lacerabant.

7 swa me dude sone,
þ hire leofliche lich
liðerede al o blode:

et dum verberando alii deficiebant: alii succedebant.

Manet interim virgo laudans[6] in verberibus

ah heo hit lihtliche aber,
7 lahinde þolede.

et deo gratias agens. Sciscitatur tirannus an verberibus infracta regiis mandatis obediat. ut relaxetur a pena. Sed virgo feriente robustior. imperante sublimior. sciscitanti constanter respondit. O canis inpu-

1533 C [þ]e (*space left for* þ), R He *for* þe king, nawt *for* na wit. 1535 R ant, C hwat. 1536 C B o, B wodi. 1538 R ant, B beare, C flesch (s *inserted from above*). 1539 C freliche. 1540 C B wið, C cnotte, R scurgen, C schurgen (r *inserted from above*). 1541 C And, B ant, C men, B swa me *transposed*, C dide. 1542 C lefliche. 1543 B a *for* o. 1544 R ant *for* ah, B hihtliche (*second* h *altered from* t). 1545 R ant, þuldeliche *for* lahinde.

[1] *Sic.* [2] *ergastulo* in C supplied on margin. [3] instead of *erg. ang. non ref.* L has the words *horrorem amplecti gaudeo qui corpus suum pro me dedit ad flagella qui mundum pugillo continens carceris angusti claustra non refugit.* [4] *succedent.* [5] C originally *tirannita.* [6] *laudabil* indistinct.

assuredly." The king did not know what to do nor what to say, but began so tremble. He commanded, in mad wise, to strip her stark naked, and beat her bare flesh and her fair body with knotty scourges. And this was done forthwith. so that her lovely body was all in a lather with blood; but she bore it lightly, and suffered it smiling. After this he com-

dentissime. fac quodcunque nequissima mens excogitare potest. ego per penas illi me reddere habeo. qui me per penas redimere dignatus est. Talibus cruciatibus quandoque[1] videbis me cum sanctis in gloria. tu vero eternis cruciatibus deditus dolebis tanta et talia in me et in ceteris famulis christi prevaluisse.

Clauditur ex jussu[2] virgo regio[3] in carcere tenebroso fame et siti bis senis diebus crucianda[4]

Het hire þrefter
kasten in cwalmhus,
1548 ⁊ bed halden hire þrin;
þ ha nowðer ne ete, [1560]
lesse ne mare,
tweolf dahes fulle.

sub prefinito edicto. ne celi lumen[5] videat. ne aliud quam tenebras horrentes[6] inspiciat. Sed ne in his[7] christus famulam suam deseruit. assunt illi angeli de celo confortantes eam et inestimabili claritatis fulgore locum penitus irradiantes. adeo ut custodes qui a[8] foris excubias observabant pre timore in stuporem mentis converterentur. Nullus tamen horum. tiranno nuntiare quid viderat presumpsit pro feritate sua.

Accidit autem ut maxentius[9] pro causis instantibus extrema regionis confinia adiret.

1552 Bicom to þ te king,
Maxence, moste fearen;
⁊ ferde into þe firreste
ende of Alixandre.

Pernotuit interea regine[10] crudelissima viri sententia de beata katerina. qualiter innocentem virginem per sapientes seculi tractasset et quo-

1546 C þrafter. 1547 B kestten, C B i, R in a cwalmhus. 1548 R ant, C het *for* bed. 1549 B nowder, R *omits* ne. 1550 C lasse, B leasse. 1551 C twelf daies. 1552 C [B]icom (*space left for* B), *omits* to. 1553 C faren, B fearren. 1554 R ant, *omits* þe, first, C ferreste.

[1] C originally *quanque*. [2] inserts *imperatoris*. [3] *regia*. [4] C originally *cruciando*. [5] *celi lumen* transposed. [6] *tenebras* (sic) *horrendas* transposed. [7] *hic* for *in his*. [8] omits *a*. [9] *tirannus* for *maxentius*. [10] C originally *regne*.

manded that she should be cast into the torture-house, and kept therein; so that she should neither eat, less nor more, full twelve days. It happened that the king, Maxence, had to go on a journey; and (he) journeyed into the farthest end of Alexandria. The Queen, Augusta,

modo illi puellaribus verbis[1] evicti et ad fidem christi conversi. gloriosa (fol. 182*b*) passione de mundo emigrassent. De quo facto vir ejus indignatus. dum virgo diis libamina offerre noluissed (*sic*) diris cesam scorpionibus sub arta custodia carceris jussit recludi. ubi per duos denos[2] dies juxta crudelis regis sententiam puella innocens nullo cibi alimento frueretur. Audiens regina ferale conjugis edictum. licet gentili errore teneretur. tamen animi ingenita[3] bonitate tenere etatis sortem miseratur iniquam.

Fit anxia videre faciem virginis et colloqui. 1556 Þe cwen Auguste longede for to seon þis meiden,

sed ne id persentiscat vir ejus vehementer formidat. Talia meditando. regiam domum solitaria deambulabat. Fit illi optato eventu obviam princeps militie quidam nomine porphirius. vir strenuus. quantum ad temporalem seculi dignitatem consilio prudens. fide promptus. amici secretum intra claustra[4] silentii[5] constantissime servans.

Hunc ad se evocans imperatrix augusta. 7 cleopede to hire Porphire, cnihtene prince, [1571]

aperit[6] voluntatem suam simulque postulat. ut amotis aut placatis custodibus carceris. visu et colloquio virginis potiretur. Nam ut tibi inquit porphiri que me sollicitant. aperiam.

multa hac in nocte per visum passa sum. 1560 7 seide him a sweuen þ hire wes ischawet:

quorum ambigua revelatio me adeo suspensam reddit. ut quocunque se horum exitus sive in adversum sive in prosperum vertat. eorum sane eventum mature superventurum certissime cognoscam.

1557 B te *for* to, seo, C meiden katerine. 1558 R ant, C clepede, R porfirie. 1560 R ant. 1561 C þat, was, ischeawed.

[1] *verbis* inserted by later hand after *evicti*. [2] *duodenos*. [3] *ingenti*. [4] omits *claustra*. [5] altered by later hand into *silentium*. [6] inserts *ei*.

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longed to see this maiden, and called to her Porphirius, the chief of the knights, and told

Videbam sane hanc de qua loquimur puellam intra septa domicilii sedentem inestimabili claritate circumfultam et viros dealbatos circumsedentes. quorum vultus inspicere pre claritate haud poteram. Illa autem me intuens jubet propius accedere. et de manu unius horum qui assistebant coronam auream accipiens capiti meo imponebat. dicens michi hec verba. Ecce tibi o imperatrix corona e celo mittitur. a domino meo jesu christo. Qua ex visione suspensa nec somnum capere. nec hore unius mo-(fol. 183*a*)-mento quiescere possum

Þ ha seh sitten
Þis meiden mid monie
hwite wurðliche men,
7 meidnes inohe
al abuten biset;
7 heo wes hire seolf Þer
imong, as hire Þuhte,
7 te an toc ane
guldene crune,
7 sette on hire heauet,
7 seide to hire Þus:
" Haue, cwen, ane crune
isent te of heouene."
7 for Þi, ha seide,
hire luste swiðe ȝeorne
speoken mit te meiden.

ita cor tremulum me ad videndam virginem[1] exagitat. Per te ergo michi viam ad puellam eundi et videndi facultatem dare precor o porphiri.

Cui porphirius respondit. Tuum est domina augusta imperare quod vis. michi perficere que jubeas animo constat.

Porphire ȝettede hire
Þal ha ȝirnede;

Unde et me ad hoc ipsum promptum invenies famulum. licet imperatoris iram sciam pro certo me non posse vitare. si rescierit. Nam de

1562 B sitte. 1563 B Þeos, C wið. 1564 C *writes* hwite meidnes inohe, B wurliche. 1565 R ant, meidenes, C *writes* wurðliche men. 1566 R ant al, C *omits* al, C B abute. 1567 B *omits* hire, C was, self. 1569 R ant, B 7 Þ te, C B a *for* ane. 1571 C upon, heaued. 1573 C B a. 1574 C isend, R from *for* of. 1575 R ant, C And. 1577 C speke, B speoke, C B wið, C Þis *for* te, B Þe. 1578 R Porfirie, C *omits* hire. 1579 R heo, C ȝernede, B ȝirnde.

[1] *videndam virginem*, transposed.

him a dream that had appeared to her: that she saw this maiden sitting with many venerable men clothed in white, and maidens not a few placed all round; and she was herself among them, as she thought, and one took a crown of gold, and set it upon her head, and spoke to her thus: " Receive, O Queen, a crown sent to thee from heaven." And therefore she said she desired most earnestly to speak with the maiden. Porphirius granted all that she desired;

puella de qua loqueris crudeliter ab imperatore actum constat. quia et ego interfui. quando ab externis[1] finibus sapientes convocatos. disceptare adversus puellam constituit. et promissis muneribus si victam redderent. vehementer incitavit. Illi autem adversus eam stare nec hora una[2] prevaluerunt. sed ilicō conversi. deum hunc quem puella predicabat publice fatebantur. Unde et indignatus imperator. omnes ignibus tradi imperavit[3] In quibus illud mirabile contigisse vidi et ego. quod in his omnibus nec in capillis aut in vestimentis ulla ignis lesio conparuit. Qua[4] re fateor o regina. ex illo die sic verba illius quibus ipsa deos nostros exprobravit. sic inquam cor meum titillando sollicitant.[5] ut quidquid diis exibemus totum frivolum reputem et inane. Unde nisi lex nostra christianorum sectam penitus abhorruissed facile quis poterat me ad cultum christi impellere. Sed tu quoniam[6] opportune ut puto consilium meum preveniendo commones. quid restat nisi ut[7] custodes carceris mercede ad consilium nostrum inflectamus. ut et ipsi celare hoc ipsum studeant? Nec mora. porphirius ad consensum custodes emollivit.

Igitur de prima vigilia noctis regina et porphirius procedunt ad carcerem. et introeuntes viderunt carcerem inestimabili claritate undique choruscare. cujus ex fulgore perterriti corruerunt in terram. (fol. 183*b*) Mox inestimabilis odor suavitatis naribus[8] infu-

1580 ⁊ leadde hire anan, i þe niht,
to þe cwarterne.
Ah swuch leome ⁊ liht
leitede þrinne,
1584 þ ne mahten ha nawt
lokin þer aȝeines:
ah feollen ba, for fearlac,
dun duuelrihtes.
1588 Ah an se swiðe swote smeal
com anan þrefter, [1601]

1580 R ant, C iþe niht anan. 1582 R ant. 1583 C þrin. 1584 C þat, mihten, R heo, *omits* nawt. 1585 C loken, B loki, þear, R toȝeines, C aȝaines. 1586 C felle, R farlac, B fearleac. 1587 R adun. 1588 R swa, *omits* swiðe, C smal. 1589 B þer efter.

[1] *extremis.* [2] *hora una* transposed. [3] *precepit.* [4] inserts *ex.* [5] C originally *sollicitam.* [6] *tu quoniam* transposed. [7] C *ut* inserted from above. [8] inserts *eorum.*

and conducted her in the night immediately to the prison. But such brightness and light shone therein, that they might not look toward it; but both fell, through fear, down headlong. But such an exquisitely sweet odour immediately succeeded, which chased away

sus. ad spem meliorem confortavit. Surgite inquid virgo egregia. et ne paveatis. quia et vos vocat christus[1] ad palmam. Surgentes autem conteplati (*sic*)[2] sunt puellam sedentem. et angelos dei plagas et carnis scissuras[3] aromatico unguine circumfoventes. quibus caro et cutis superficies in admirabilem decorem vertebantur.

þ fleide awei þ fearlac
7 frourede ham sone.
"Arisеð," quoð Katerine,
"ne drede ȝe nawiht,
for þe deore drihtin haueð
idiht owþa þe blisfule
crune of his icorene."
Þa ha weren iseten up,
sehen as þe engles
wið smirles of aromaz
smireden hire wunden,
7 bieoden swa þe bruchen
of hire bodi, al tobroken
of þe beatinge,
þ tet flesch 7 te fel
wurðen swa feire,
þ ha awundreden ham
swiðe of þ sihðe.

Vident etiam et seniores circumsedentes. quorum vultus inedicibili lucis candore emicabant. Horum ab uno qui astabat christi virgo coronam accepit velut aureo colore rutilantem. et regine capiti[4] imposuit. Dixitque circumsedentibus senioribus.[5] Hec est[6] illa domini mei de qua postulaveram regina. quam milicie et corone nostre a deo consortem[7] michi depoposceram. Sed et hunc qui assistit militem in nostre sortis numerum ascribi volumus. Ad hec illi inquiunt. O pretiosa christi margarita. super his preces tuas ille suscepit. pro

1590 R farlac. 1591 R ant. 1592 R B qð, C q. 1593 R *omits* ȝe. 1596 C hise. 1598 R *writes* isehen as an engel, C te. 1600 C smereden, wundes. 1601 R B ant, C bruches. 1602 B of hire of hire (*sic*). 1603 R beating, B beattunge. 1604 C þat, te *for* tet, B tet *for* te. 1605 B worðen, se, R swa swiðe feire. 1607 R þe, C þat.

[1] *vocat christus* transposed. [2] *contemplati.* [3] *carnis scissuras* transposed. [4] *regine capiti* transposed. [5] C originally *honoribus.* [6] omits *est.* [7] C originally *sortem.*

the fear and comforted them forthwith. "Arise," said Katherine, "dread ye nothing, for the dear Lord has appointed for you both the blissful crown of his elect." When they were raised up, they saw how the angels with aromatic ointment anointed her wounds, and treated with such care the hurts of her body, all lacerated with the beating, that the flesh and the skin became so fair, that they wondered greatly at the sight. But this maiden

cujus amore flagella et carceris horrorem non timuisti. sed et eterno fedele ab ipso collatum tibi esse constat. ut pro quibuscunque ipsius majestatem interpellaveris inpetratum reportes.[1] Hos interim qui visitationis[2] gratia tibi assistunt scito inter primicias laborum tuorum jam ascriptos[3] quos trumphali passione ante te celica regna excipient[4] coronatos. Mox milicie agone peracto. te ille inmortalis sponsus intra vite eterne januam suscipiet. ubi tibi modulis dulce sonoris celica organa resonabunt. ubi clarissima virginum turba inter lilia[5] roseis floribus vernantia sequuntur agnum quocunque ierit. His dictis. beata virgo reginam consolari cepit dicens. Iam regina forti animo esto. quia post hoc triduum itura es ad deum. Ne ergo momentanea penarum genera formides. quia non sunt condigne passiones hujus temporis ad intermi-(fol. 184*a*)-nabilem gloriam que talibus pro christo penis emeretur.[6] Ne ergo verearis regis temporalis aut mortalis sponsi.

1608 Ah þis meiden bigon
to bealden ham baðe,
7 to þe cwen seide,
" Cwen, icoren of Iesu Crist,
1612 beo nu stalewurðe,
for þu schalt stihen biforen me
to drihtin in heouene.
Ne beo þu nawiht offruht
1616 for pinen, þ fareð forð [1630]
in an hondhwile;
for wið swucche þu schalt
buggen 7 biȝeoten
1620 þe endelese blissen.
Ne dred tu nawt to leauen
þin eorðliche lauerd

qui hodie in sua superbit potentia.[7] et cras putreda et vermis futurus est ne verearis inquam ejus consortium aspernari.

1608 C As *for* Ah; tis. 1609 R *omits* baðe. 1612 B stealewurðe. 1613 C stihe, R biuoren, C bifore, B biuore. 1614 C heuene. 1616 B þe feareð. 1617 B honthwile. 1618 C swuche. 1619 C biȝeten 7 buggen, R ant, B biȝeote. 1620 R *omits* þe, B endelease. 1621 R leauenen (*last* en *expunged*), C leosen *for* leauen.

[1] C originally *reportabis*. [2] C originally *visitatonis*. [3] C originally *ascribatos*. [4] *accipient*. [5] C originally *llia*. [6] L *emercatur*, C originally *emeratur*. [7] *superbit potentia* transposed.

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began to encourage them both, and said to the Queen, " O Queen, chosen of Jesus Christ, be now steadfast, for thou shalt ascend before me to the Lord in heaven. Be thou no whit afraid for pain, that departeth in a little while; for with such thou shalt purchase and acquire

pro rege eterno et inmortali sponso domino jesu christo. qui pro caducis honoribus donat eterna premia. pro transituris largitur sine fine mansura.

Ad hec verba beate virginis porphirius

for Iesu Crist, þ is king
of þ eche kinedom;
þe ȝelt for þe false
wurðschipe of þis world [1640]
heoueneriches wunne;
for þing þ sone aliðð,
weole þ aa lesteð."
Feng þa Porphire

quia prime cohortis prefecturam agebat. et magis[1] rerum possessionibus pollebat

cepit rogando insistere. quenam illa essent premia que suis christus militibus pro dampnis temporalibus recompensabit.

to freinen þis meiden
hwucche weren þe meden,
7 te endelese lif
þ godd haueð ileuet
his icorene, for þe luren
7 tis worldliche lif, [1650]
þ ha leoseð for þe luue
of rihte bileaue.

Cui virgo. Audi inquit porphiri. et animadverte.

Heo onswerede 7 seide,
"Beo nu þenne, Porphire,
stille 7 understont me:

quia hominem mortalem quamlibet sit potens. quamlibet dives. quamlibet incolumis. nulla unquam tanta vigilantia. tanta circumspectio eum[2] prevenire[3] valet. ut quacunque sit conditione a statu suo haud

1623 R þe, B þet. 1624 R *omits* þ. 1625 C þ *for first* þe, ȝeld. 1626 R wurschipe, B wurdschipe. 1627 C heueneriches, B heoueriches. 1629 C wele, ai, B a, C lasteð. 1630 B Wende *for* Feng, R porfirie. 1631 R freinin. 1632 C B were. 1633 R *writes* ant tet endeles lif. 1634 R ilenet, C ileaued. 1635 C his leue icorene, R lure. 1636 R worldlich, B worlðliche (*first* l *inserted from above*). 1637 R heo, ðe *for* þe. 1639 B ontswerede, R ant. 1640–1641 *entirely omitted by* R, C understond, B te *for* me.

[1] *magnis.* [2] *circumspectio eum* transposed. [3] *premunire.*

endless joys. Fear not to leave thy earthly lord for Jesus Christ, who is king of the everlasting kingdom; who giveth instead of the false honour of this world the joy of the kingdom of heaven; for a thing that soon falleth away, happiness that ever lasteth." Then began Porphirius to ask this maiden of what nature were the rewards and the endless life that God hath granted to his elect, for the loss of this worldly life, which they lose for the love of true faith. She answered and said, "Be now still then, Porphirius, and understand me:

quaquam immutetur. Intuere diligentius quam brevis est vita hominis. ipse rerum divicie quamlibet longo tempore et magno labore quesite. quam celeri lapsu effluunt. Quid enim forenses querimonie aliud clamant. nisi rerum patrimonia sublata? Animadverte an ipse urbes ejusdem dignitatis statum adhuc retinent. quo primo tempore fundate constiterant. Quod si ita est immo quia ita est: nunc in adversum mentis defige intuitum. Et quia interrogando sciscitaris que sunt et quanta illa premia que suis christus pro transitoriis[1] rependit. sic accipe. Porro si hec que sub celo sunt tam fluxa atque fugitiva aliquo modo forent expetenda. cur non multo magis que super celos sunt firma et stabilia mentes humanas non oblectent. presertim cum illa nec ad votum possunt retineri. ista semel accepta (fol. 184*b*) ultra non possunt amitti? Mundus iste velut carcer est tenebrosus. in quo nullus ita nascitur. ut non moriatur. illa superna patria pro qua fit mundi contemptus.

velut civitas est

Constu bulden a burh,
inwiþ i þin heorte,
al abuten bitrumet
wiþ a deorewurþe wal, [1660]
schininde, ⁊ schenre,
of ȝimstanes steapre
þen is eni steorre;
⁊ euch bold þrinwiþ
briht as hit bearnde,
⁊ leitinde al on leie;
⁊ al þ terin is

1642 B [C]onstu (*space left for* C), R B bur. 1643 B *omits* i. 1644 R ah al, C B abute, C bituined. 1645 C derewurðe, B deorepurðe (*sic*). 1646 R schinin, C schinende, R B ant. 1647 R *writes* þen eni w (w *expunged*) ȝimstanes steappre. 1648 C *omits* is, B ei *for eni*. 1649 R ant, B bolt. 1650 R bernde, C bearninde were *for* bearnde. 1651 B leitede, C B o. 1652 R ant, C And, þat.

[1] C originally *transtoriis*.

Canst thou, within thy heart, build (imagine) a city inclosed all round with a precious wall, shining, and brighter, of gems, more brilliant than any star is; and every mansion within it bright as if it were burning and blazing all in flame; and all that is within it

glistinde ȝ gleaminde,
as hit were seoluer
oðer gold smeate; [1670]
1656 istenet euch strete
mid deorewurðe stanes,
of misliche heowes,
imenget togederes,
1660 isliket ȝ ismaket
as eni gles smeðest;
bute sloh ȝ slec,
eauer iliche sumerlich;
1664 ȝ alle þe burhmen
seouen siðes brihtre [1680]
sole numquam indigens ubi nulla[1] þen beo þe sunne,
gleowinde of euch gleo,
1668 ȝ a mare iliche glead?
for nawiht ne derueð ham;
inquietant.[2] sed perhennis leticia. ne nawiht ne wonteð ham
of al ƿ ha wilneð
jocunditas eterna. felicitas regnat 1672 oðer mahen wilnin;
alle singinde somet,
sempiterna.[3] ase lif leouie,
euch an mid oðere; [1690]
1676 alle pleiende somet,

1653 C glistende, R ant. 1654 C seluer. 1655 C smeðe. 1656 C istanet, B Isteanet. 1657 C B wið. 1658 C mislich. 1660 R ant, C *writes* ȝ isliket ȝ ismeðet. 1661 C glas. 1662 C wiðute, B slech (c *added from above*) *for* slec. 1664 R ant. 1665 C seuen siðe, B seoue siðe. 1666 B *omits* þe. 1667 R gleowunge, C gleowinge, (*second* g *expunged*; d *above it*). 1668 R euer *for* a, C ai, glade. 1670 C *omits first* ne, B nawhit. 1671 R heo, B wulleð *for* wilneð. 1672 R oder, B mahe. C wilnen. 1673 C singende, somen. 1674 R as, C leui, B leoui. 1675 C B wið, C oðer, B oder. 1676 B pleinde, C somen.

[1] inserts here the words *turbat adversitas nulla necessitas angustat molestia nulla.*
[2] *inquietat.* [3] *perpetua* for *sempiterna.*

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glittering and gleaming, as if it were silver or pure gold; every street paved with precious stones, of various hues, mingled together, and polished and smoothed as the smoothest glass; without slough or mud, always equally summerlike; and all the citizens seven times brighter than the sun can be, rejoicing with every kind of music, and evermore alike glad? for nothing molests them; nothing is wanting to them of all that they wish or can desire; all singing together, like true lovers (?) each with other; all playing together, all rejoicing together, ever

alle lahinde somet,
eauer iliche lusti,
bute linnunge;
for þer is a liht,
7 leitinde leome.
Ne niht nis ter neauer
ne neauer na nowcin;
ne eileð þer na mon
nowðer sorhe ne sar, [1700]
nowðer heate ne chele,
nowðer hunger ne þurst,
ne nan ofþunchunge:
for nis ter nawt bittres,
ah is al batewil,
swottre 7 swettre
þen eauer eni halewi,
i þ heouenliche lond,
i þ endelese lif,
i þe wunnen 7 te weolen
þurhwuniende: [1711]
7 monie ma murhðen
þen alle men mahten
wið hare muð munnen,
7 tellen wið tungen,
þah ha aa talden;

1677 C lahende, somen. 1678 R euer, ilich. 1679 R aa bute, linunge, C blinnunge, B lungunge. 1680 R aa liht *transposed*. 1681 R ant, C 7 a leitinde. 1682 B þer. 1683 B newcin. 1684 R eilet, B eilleð, R *omits* na. 1687 R *between* hunger *and* ne, *the words* ne chele *scraped out but still legible*, C þrust. 1688 C ofþunchinge. 1689 B þear, R *omits* nawt. 1690 R bate- *or* hate-wil, C swetewil, B bratewil. 1691 R swote ant, C swottre *for* swettre. 1692 R euer, B ei, C haliwei, B healewi. 1693 C þat, heuenliche. 1694 R endeles. 1695 R ant. 1697 R murðen. 1698 C mihten. 1699 B munien. 1700 B tunge. 1701 R a *for* ha, C ai, B a.

alike merry, without ceasing; for there is always light, and shining brightness. It is never night there, nor is there ever any annoyance; nor does there either sorrow or sore, heat or cold, hunger or thirst, or any remorse, afflict any man; for there is nothing bitter there, but all is gratifying (?), sweeter and sweeter than ever any balm in that heavenly country, in that endless life, in the joy and the felicity that continueth for ever: and many more pleasures than all men could with their mouths mention, and with their tongues tell, though

Si queris quid ibi sit ubi tanta et talis beatudo (!)[1] consistit. aliter dici non potest. nisi quicquid boni est ibi est et quicquid mali est nusquam est.
Quod inquis bonum ?
Illud est dico. quod oculus non vidit.[2] nec auris audivit.
nec in cor hominis ascendit.
que preparavit deus diligentibus se.

þe neauer ne linneð
nowðer ne lesseð,
ah leasteð aa mare,
se lengre se mare.
ȝef þu ȝet witen wult
hwucche wihtes þer beon,
þer as al þis blisse is,
ȝef þer is orcost
oðer eni ahte,
ich þe onswerie:
Al þ eauer oht is,
al is þer ihwer;
7 hwetse noht wurð nis,
þ nis ter nohwer.
ȝef þu eskest: Hwet oht?
Nan eorðlich ehe
ne mei hit seon, ich segge,
ne nan eorðlich eare
herenin ne heren,
ne heorte þenchen of mon,
7, hure, meale wið muð,
hwet te worldes wealdent
haueð iȝarket alle þeo
þe him ariht luuieð."

1702 C ne *for* þe, R þ, C blunneð, B limieð (?). 1703 B ne ne leassið, C lasseð. 1704 C lasteð, C ai, B a. 1705 R so—so. 1706 C ȝif, B get, C B wite. 1707 B þear, R bon. 1708 B þear, C *omits* al; tis, R *writes* þer as þis blisse is al. 1709 C ȝif, B þear. 1710 B ei. 1711 B ontswerie. 1712 C god *for* oht. 1713 C ter, eihwer, B iwer. 1714 R ah *for* 7, C And, hwat, R so, R wurd, B *omits* wurð. 1715 R *omits* þ, B þer, C nowhwer. 1716 C *writes* ȝif þu askest hwat oht (*last letter expunged*). 1717 C þat nan, B eorðliche. 1718 R iseon. 1719 B eorðliche. 1720 C hercnen. 1721 R of mon þenchen. 1722 R ant, ure. 1723 C hwat, R weldent. 1724 C to *for* alle. 1725 C þ, riht.

[1] *beatitudo.* [2] *non vidit oculus.*

they spoke for ever; nor do they ever cease or diminish, but last for evermore, the longer the more. If thou wouldst further know what kind of beings there are, where all this happiness is, whether there is wealth or any possessions, I answer thee: All whatsoever is good, is there everywhere; and whatsoever is worthless, is nowhere there. If thou askest, what possessions? I say, that no earthly eye may see them, nor any earthly ear listen to or hear, nor may heart of man conceive, and, much less, speak with mouth, what the Ruler of the world has prepared for those who love him rightly." Porphirius and Augusta were

Ad hanc felicitatem quidam divitiis constipatus anhelabat. dicens. Usque quo me deus in hoc mundi[1] squalentis pulvere retines? Usque[2] adeo sitientem[3] ad te spiritum intra carnis ergastulum reprimis? Usque quo prolongatur incolatus meus? Hec est illa desiderabilis patria. ubi non est luctus neque clamor. neque dolor. sed absterget deus omnem lacrimam ab oculis sanctorum. de qua dicit unus ex suis. satiabor dum manifestabitur gloria tua. Parva quidem sunt que dico ad ea que visu et rerum veritate experieris. si fidelis usque in finem perseveraveris.[4]

Iam leti de civium supernorum presenti visione. et beate virginis consolatione. regina simul et porphirius procedunt de carcere.

parati ad omnia que tortor insanus poterit inferre pro christi nomine sustinenda.

Fit questio a militibus quo in loco porphirius cum regina pernoctasset.[5] Quibus ipse ait.

Quo ego pernoctassem? vos ne

Porphire ⁊ Auguste
wurðen, of þeos wordes,
se swiðe wilcweme,
⁊ se hardi for þi
þ ha hefden isehen
sihðen of heouene,
þ ha wenden from hire,
abuten þe midniht,
ȝarewe to alle þe wa [1750]
þ eni mon mahte ham ȝarkin
to drehen for drihtin.
Freineden Porphire
alle his cnihtes
hwer he hefde, wið þe cwen,
iwunet ⁊ iwiket,
swa longe of þe niht;

1726 R Porfirie, B [P]orphire (*space left for* P), R B ant. 1727 C iwarðen, B worðen *for* wurðen, C þes. 1728 R so, C welcweme. 1729 R so. 1730 R *omits* ha. 1731 R sihen. 1732 C fram. 1733 C B abute, C *omits* þe. 1734 R ȝarew,. B ȝarowe, al. þ. 1735 B ei, C mihte, R *omits* ham, C ȝarken, B ȝarki. 1736 B drehe. 1737 R porfirie, 1738 R *writes* þa his cnihtes alle, C hise. 1739 C hefden. 1740 R ant, C iwaket. 1741 C se.

[1] C originally *mundo*. [2] inserts *quo*.. [3] C originally *scientem*.
[4] C originally *perseveraris*. [5] C originally *pernoctassed*.

made, by these words, so well pleased, and were so emboldened, because that they had seen visions of heaven, that they returned from her, about midnight, ready to suffer for the Lord all the woe that any man might prepare for them. All his knights asked Porphirius where he had stopped and tarried, with the queen, so much of the night; and Porphirius

quesieritis. Etenim summum vobis et utile bonum erit si in consiliis meis adquiescitis. quod contigit michi non terrenis sed divinis excubiis invigilasse[1] quibus michi via vitae revelata est et vere deitatis cognitio reserata.

Quo circa si mei estis. et (fol. 185*a*) gaudere mecum[2] optatis. idola vana que hucusque coluimus relinquite.

ꝛ Porphire ham seide,
" Hwer ich habbe iwiket
ich on wel þ ȝe witen, [1761]
for wel ow schal iwurðen,
ȝef ȝe me wulleð
lustnin ꝛ leuen;
for nabbe ich nawt þeos niht
i worldliche wecchen,
ah habbe in heouenliche iwaket,
þer as me rihte mi bileaue,
þer me unwreah me þe wei,
þ leadeð to liue, [1770]
þer as me liueð aa
in blisse buten euch bale,
i wunne buten euch wa.
For þi, ȝef ȝe beoð mine,
as under me isette,
ꝛ wulleð alle wið me
in eche murhðe wunien,
leaueð to leuen lengre
on þes lease maumez,
þ merreð ow ꝛ alle þeo [1780]
þ ham to luteð;

1742 R B ant, C And, R porfirie, C Porphire (P *altered from* p). 1743 R hwer so ich, C iwaket. 1745 C wurðen. 1746 C ȝif. 1747 R heren *for* leuen. 1748 R nabb, C þis, B teos. 1749 R *omits* i; iwecchet. 1750 R *omits* in, C heuenliche. 1751 R mi *for* me, R B *omit* mi, B þear as me þear as me (*sic*), R bileaue schawde me, C *writes* þer is al mi rihte bileaue. 1752 B þear, C men *for first* me, R unwreh. 1753 B to þ lif, C lif. 1754 R B *omit* as, C men, ai, B a. 1755 C B *i*, B bute. 1756 C buten euch bale wa (euch bale *blotted out*), B *omits* euch. 1757 C ȝif, beon. 1758 R iset, B isete. 1759 R ant. 1761 R leaued, C leue. 1762 C B o, R þeos, C þes mix ꝛ lease, R mawmez. 1763 C þat, B þe, R merrið, B mearreð, R ow alle ꝛ þeo. 1764 B þe, R *writes* þ to heom lutið.

[1] C originally *invigilassem*. [2] *gaudere mecum* transposed.

said to them, "Where I have stopped I grant gladly that ye should know, for it shall be well with you, if you will listen to me and believe; for I have not this night watched in worldly watchings, but (I) have (watched) in heavenly (ones), there where my faith was corrected, the way discovered to me, which leadeth to life, where men live for ever in blessedness without any evil, in joy without any sorrow. Therefore, if ye be my friends, as ye are placed under me, and wish all to dwell with me in everlasting joy, cease to believe longer on these false idols, which destroy you and all those who bow to them; and turn to the

et unum deum qui
omnia et nos inter omnia
creavit.
filiumque ejus
jesum christum
credentes
adorate.

quia ipse est deus et dominator omnium seculorum. In cujus potestate constat universalis machina mundi.

qui credentes
eterna
beati-
tudine
remunerat.

7 wendeð to þe wealdent,
þ al þe world wrahte,
godd heouenlich feader,
euch godes ful;
7 heieð 7 herieð
his an deorewurðe sune,
Iesu Crist hatte;
7 te hali gast, hare beire luue,
þe lihteð of ham baðe, [1791]
7 limeð togederes,
swa þ nan ne mei
sundrin from oðere;
alle þreo an godd,
almihti ouer al!
for he halt in his hond—
þ is, wisseð 7 wealt—
þe heouene 7 te eorðe,
þe sea, 7 te sunne, [1800]
7 alle ischepene þing,
sehene 7 unsehene.
þeo þ leueð þis soð,
7 leaueð þ lease,
7 buhsume 7 beisume
haldeð his heastes,
he haueð bihaten ham

1765 B Ant, R weldent. 1766 B þe. 1767 C heuenlich, fader. 1769 R ant *for first* 7, C And; he *for* herieð. 1770 R *omits* an. 1771 R C ih'u. 1772 R B ant, C baðre *for* beire. 1773 C þ, R B ba. 1774 R ant. 1776 C sundren, B sundri, C fram, C B oðer. 1779 B hont. 1780 B wealt (a *inserted from above*). 1781 R te, C heuene, R ant, orðe. 1782 R sce, ant. 1783 R *omits* alle; ischapene, C þinges. 1784 R sehne, ant. 1785 B þe *for* þ, R leaueð (a *expunged*), C leoueð. 1786 R ant, C þat, B þet. 1787 C And, R buhsum, ant, beisum. 1788 B halðeð, R heasten.

Ruler, who made all the world, God (our) heavenly Father, full of all goodness; and exalt and praise his only and dear son, whose name is Jesus Christ; and the Holy Ghost, the love of them both, which proceedeth from them both, and uniteth them together, so that none of them may be sundered from the other; all three (being) one God, almighty, supreme! for he holds in his hand—that is, directs and rules—heaven and earth, the sea, and the sun, and all created things, visible and invisible. To those who believe this truth, and reject that falsehood, and compliant and obedient keep his commandments, he has promised that he will

incredulos
autem
suppli-
cio
damp-
nat
eter-
no.
Hic errores
nostros diu
ferens.

þ he ham wule lesten
þ is blisse buten ende,
1792 i þe riche of heouene; [1810]
t hwa se is swa unseli
þ he þis schunie,
ne schal him neauer teone
1796 ne tintreohe trukien
in inwarde helle.
To longe we habbeð
idriuen ure dusischipes;
1800 t he haueð iþolet us,
þe þolemode lauerd:
ne we nusten hwet we duden
aðet he undutte us, [1821]
1804 t tahte us treowe bileaue,
þurh þ eadie meiden
Katerine, þ te king
pineð in cwalmhus
1808 t þencheð to acwellen."
Þus he talede wel
wið twa hundret cnihtes,
t wið ma ȝet, þ ȝeuen anan up
1812 hare ȝeomere bileaue, [1831]
t wurpen alle awei
hare witlese lei,

per beatam
katerinam nobis nunc
primum innotuit.
quam maxentius
imperator in carcere
vesano clausam tenet judicio.
Erant ducenti
et eo amplius milites.
quibus a porphirio
talia referuntur.[1]
qui mox idola vana

1790 R *writes* þ wule ham ilesten, C wile, lasten, B leasten. 1791 B blissen (n *expunged*) 1792 R murhðe *for* riche, C heuene. 1793 R ant, C And, R *so for* se, B se *for* swa. 1795 B *omits* schal, C tene. 1796 R tintreo, C tintrehe. 1798 R tlonge (t *expunged*), C hauen. 1799 C driuen, R dusischipe, B dusichipes. 1800 B ant, C iþoled. 1801 R þolomode. 1802 C hwat, diden. 1803 C aðat. 1804 C trewe, B ileaue. 1805 R þe, edie, C B eadi. 1807 R ine, B i. 1808 R ant. 1809 R talde. 1810 C hundreð. 1811 R ant, C þat, R ȝeuene. 1813 C R al, C awai. 1814 R *writes* hare witlese bileaue of hare lei.

[1] *referebantur.*

bestow on them that which is bliss without end, in the kingdom of heaven; and whosoever is so unblest that he refuses this, pain and torment shall never cease to him in the inner hell. Too long have we practised our absurdities; and he, the long-suffering Lord, has had patience with us: nor knew we what we were doing until he unstopped our ears, and taught us true faith, through that blessed maiden Katherine, whom the king torments in torture-house, and purposes to kill." Thus well discoursed he with two hundred knights, and with still more, who straightway renounced their wretched faith, and cast all away their senseless

respuentes. ad christum
conversi sunt.
Servabatur interea virgo
christi in carcere juxta
dictum[1] imperatoris. et quia
bis senis diebus sine alimento eam
esse tirannus jusserat qui danielem
per prophetam in lacu leonum
pavit. ipse innocentem puellam
per hos dies missa de celo candida
columba fovere non destitit.
Expletis vero diebus apparuit ei
dominus cum multitudine ange-
lorum quem sequebatur innumera
turba virginum.
Cui dominus.
Agnosce inquit[2] filia agnosce auc-
torem tuum pro cujus nomine

ꝛ wenden to Criste.
Crist ne forȝet nawt
þ he ne nom ȝeme
to hire þ me heold ȝet
as þe keiser het, bute mete ꝛ mel
i þe cwarterne : [1840]
ah wiȝ fode of heouene,
þurh his ahne engel,
i culurene iliche,
fedde hire al þe tweolf dahes;
as he dude Daniel,
þurh Abacuc þe prophete,
i þe liunes leohe,
þer he in lutede.
Ure lauerd him seolf com
wiȝ engles, ꝛ wiȝ monie
meidnes mid alle, [1851]
wiȝ swuch dream ꝛ drihtfare
as drihtin deah to cumene;
ꝛ schawde him ꝛ sutelede
him seolf to hire seoluen,
ꝛ spec wiȝ hire, ꝛ seide:
" Bihald me, deore dohter!
bihald tin hehe healent,
for hwas nome þu hauest al

1815 R ant. 1816 B [C]rist (*space left for* C). 1817 R *writes* to neomen ȝeme. 1818 C men, held. 1819 C te kaiser, R ant. 1821 R ant *for* ah, C heuene. 1823 C in, R culure. liche. 1824 R ant *for* al, C twelf. 1825 C dide, R *omits* Daniel. 1826 R *omits* þurh, abbacuc. 1827 C lehe. 1829 C self. 1830 R B ant. 1831 R meidenes, C mednes, C B wiȝ. 1832 R ant, B drihtfere. 1833 C drihten (e *expunged*, i *above it*), R ah *for* deah, B deh, C cumen. 1834 C scheawde, R ant. 1835 C self, seluen. 1836 R ant *for second* ꝛ. 1837 B Bihalt (t *written over* d). 1838 B bihalt, þin, R heh, C healend.

[1] *edictum*. [2] C originally *inquid*.

law, and turned to Christ. Christ neither forgot nor was he unconcerned about her who was still detained, as the Emperor commanded, without meat and meal, in the prison: but fed her by his own angel, in likeness of a dove, with food of heaven, all the twelve days; as he did Daniel, through Habakkuk the prophet, in the den of the lions, wherein he lay. Our Lord himself came with angels, and with many maidens likewise, with such a melody and majestic approach as it became the Lord to come with; and appeared, and manifested himself to her; and spoke with her, and said, " Behold me, dear daughter! Behold thy great Saviour, for

laboriosi certaminis cursum cepisti constans esto

et ne paveas[1] quia ego tecum sum nec te desero.

Est etenim non parva turba hominum[2] per te nomini meo creditura. Hec dicens. in celum sese recepit. quem virgo longo euntem intuitu sequebatur.

At vero imperator

expletis causis pro quibus ierat.

alexandrinorum redit ad urbem. Postera die

1840 undernumen þis nowcin![1860]
Beo stalewurðe ↄ stond wel.
Ne þerf þu dreden na deð;
for lo! wið hwucche ich habbe idiht
1844 to don þe i mi kinedom,
þ is þin, wið me
imeane, as mi leofmon.
Na þing ne dred tu,
1848 for ich am eauer wið þe, [1870]
do þ me do þe;
ↄ monie schulen þurh þe
ȝet turnen to me."
1852 Mid þis ilke steap up
mit tet heouenlich hird,
ↄ steah in to þe heouene;
ↄ heo biheold efter
1856 hwil ha aa mahte,
blisful ↄ bliðe. [1879]
Under þis, com þe þurs Maxence,

þe wed.wulf, þe heaðene hund
1860 aȝein to his kineburh.
Þeos meiden ine marhen

1840 B undernume, newcin. 1841 R ant, B stont. 1842 C þarf, B þearf, R tu, C B drede, C deað. 1843 R hwuch. 1844 C B do. 1845 R þe, C tin. 1846 R leouemon. 1847 B dret. 1849 C men. 1850 R ant. 1851 C B turne. 1852 R ant mit, C B wið, R tet *for* þis, C step. 1853 C wið al þ, B wið þ, C heouenliche. 1854 R ant, steh, C heuene. 1855 C biheld, B biheolt, C after. 1856 B a, C *writes* ai hwil ha mihte. 1857 R ant. 1858 R Vnder, C B [V]nder (*space left for* V). 1859 B wedde, C wode, R heðene, B hunt. 1860 C aȝain. 1861 C i þe *for* ine.

[1] C originally *pavearis*. [2] *turba hominum* transposed.

whose name thou hast undertaken all this hardship! Be courageous and stand firm. Thou needest not dread any death; for behold! with whom I have appointed to place thee in my kingdom, which is thine, in fellowship with me, as my beloved. Dread thou nothing, for I am ever with thee, whatever men do to thee: and through thee shall many yet turn to me." With this he went up with that heavenly household, and ascended into heaven; and she continued looking after (them) as long as she could, blissful and blithe. Meanwhile, the demon Maxence, the mad wolf, the heathen hound, returned to his royal city. The maiden

sedente eo in solio suo. fit conventus magistratuum et tribunitie dignitatis. Tunc rex circumstan-(fol. 185*b*)-tibus. presentetur nobis inquit temeraria illa[1] puella. ut sciamus si vel fame urgente ad culturam deorum poterit incurvari.

Educitur itaque de carcere virgo · wes ibroht biforen him.

speciosa. tribunali regio presentanda. Que cum in ejus staret presentia. vultumque ejus[2] quem tanto dierum spatio attenuatum[3] jejunio estimarat. multo formosiorem et splendidiorem esse videret. arbitabatur (!)[4] clandestino[5] officio[6] ei subministrata alimenta. Unde furore commotus. carcerarios jubet excruciari. nisi fateantur. a quo et per quę[7] virgo cibis in carcere fuisset sustentata. At christi virgo ne custodes sui causa innocenter cruciarentur. cogitur aperire quod clam esse hominibus malebat. Ait itaque tiranno. Tu imperator hunc locum inter homines tenêre debueras. ut noxios corrigeres. non ut cruciares innocentes.[8] Veruntamen te locum judicis indigne tenere ex hoc manifestum est quod homines ab hac si qua est culpa innoxios perire infando jubes judicio. Ego plane cibum ab homine corporalem nullum accepi. sed qui suos milites in fame et tribulatione deserere nescit ipse me ancillam suam per angelum suum celestis cibi alimento nutrire dignatus est ipse deus meus. amator meus ipse pastor et sponsus unicus[9] meus. Ad hec tirannus dolos in pectore versans. ne a circumstantibus tamquam iniquus et inplacabilis[10] accusaretur

ait puelle. Ꝛ he bigon to fon on
1864 þisses weis towart hire :

Tedet me puellam regio sanguine[11] ortam. magicis depravatam consiliis ab ingenuis progenitoribus adeo degenerari ut inmortalium deorum nostrorum culturam non solum abhorreat. sed etiam injuri-

1862 C was, R biuorem, B biuoren. 1863 R B ant, R *omits* he, B uon. 1864 C o þisse, R þisse, wise, *omits* towart hire, C toward.

[1] omits *illa*. [2] *illius*. [3] C originally *adtenuatum*. [4] *arbitrabatur*. [5] C originally *cladestino*. [6] *consilio* for *officio*. [7] *quem*. [8] *cruciares innocentes* transposed. [9] C originally *uncus*. [10] C originally *placabilis*. [11] *sangune*.

on the morrow, was brought before him, and he began to address her in this manner: "It

osis verbis derogando (fol. 186*a*) inmundorum spirituum fantasia ad illusionem hominum denotet.

Unde licet te servare quam perdere maluissem.

"Þis me were leouere,
ȝef þu wel waldest, [1889]
to habben ⁊ to halden þe
cwic, þen to acwellen þe.

aperi nobis quid tibi infra datas inducias consilium sequi decrevisti.

Necesse est enim presenti[1] deliberatione quod vis unum[2] e duobus eligere. aut diis sacrificare ut vivas. aut exquisitis tormentis corpus tenerum dilacerari ut pereas.

Þu most nede, noðeles,
an of þes twa curen
⁊ cheosen ananriht:
libben, ȝef þu leist lac
to ure liuiende godes;
oðer, ȝef þu nult nawt,
dreoriliche deien."

Cui caterina respondit.

Vivere sane opto. sed ut michi vivere christus sit.

mori autem pro eo non timeo. sed potius diligo. quia moriendo pro eo interminabilis vite emolumentum lucrari me confido.

Þis meiden, sone anan,
onswerede ⁊ seide: [1900]
"Lef me for to libben, swa
þ ich ne leose nawt him
þ is mi lif ⁊ mi leof,
Iesu Crist mi lauerd.
Ne nawiht ne drede ich
na deð þ ouergeað,
for þ endelese lif,
þ he haueð ileuet me
ananriht þrefter.

1865 R þe *for* þis, C wilre *for* leouere. 1866 C ȝif. 1867 R ant. 1868 B acwelle, R *omits* þe. 1870 R þeos. 1871 R B *omit* ⁊. 1872 R libbe, C ȝif. 1874 C ȝif, B nult nawt *transposed*, R no *for* nawt. 1875 B þu schalt dreoriliche, R dreorliche, C drēriliche. 1876 B [þ]is (*space left for* þ). 1877 B him ontswerede, R ant. 1878 C let, *omits* for to, B te libbe. 1879 C i. 1880 R þe, C leof ⁊ mi lif. 1881 C ih'u, B ni *for* mi. 1883 C na *omitted*; deað, R ouergað. 1884 R endeles. 1885 R ilenet, C ileaued. 1886 B þer efter.

[1] *presente*. [2] omits *unum*.

were more to my wish, if thou indeed wouldst, to have and to hold thee living than to kill thee. Thou must needs, however, speedily elect and choose one of these two: to live, if thou offerest sacrifice to our living gods; or, if thou wilt not, to die miserably." This maiden, immediately, answered and said, "Let me live, so that I lose not him who is my life and my beloved, Jesus Christ my Lord. I nothing dread a death that soon passes over, for that endless life, which he hath granted to me straightway thereafter. Then bethink

Nam etsi tu tormentis corpus meum dilacerari facias. habeo sane deum[1] meum jesum christum. qui ex hoc mortali corpore corpus michi immortale restituet. et licet in corpus meum quod inevitabili lege nature in mortem resolvi expectat. licet inquam in eum seviendi ad tempus habeas potestatem: in animam meam nulla tibi data est[2] potestas. nisi hoc tuum esse mentiaris. quod corporeo per te destructo habitaculo.[3] ipsa libero volatu ad auctorem suum gaudens redeat.

Tu ergo tiranne quecunque penalium tormentorum machinamenta[4] potes excogitare ne differas.

quia vocat me dominus meus jesus christus

Ah þu biþenche me anan [1910]
1888 teonen ⁊ tintreohen
þe alre meast derue
þ eni deadlich flesch
mahe drehen ⁊ drahen,
1892 for mi longeð heonneward;
for me lauerd, Iesu Crist,
mi deorewurðe leofmon,
lutel ear me haueð ileaðet;

cui non tauros mugientes. non oves innocuas.

sed carnem et sanguinem meum in sacrificium offerre desidero quia et ipse semet ipsum pro me optulit deo patri in holocaustum.

1896 ⁊ wel is me þ ich mot
ba mi flesch ⁊ mi blod [1920]
offrin him to lake,
þe offrede to his feder,
1900 for me ⁊ for al folc,
him seolf on þe rode."

1887 B biþench, C þe *for* me, R *omits* anan. 1888 R ant, tintreon, C tintrehen. 1889 R þ, measte, *omits* derue. 1890 R þ euer eni, B ei, R dedlich. 1891 R *omits* ⁊ drahen. 1892 R heoneward, B heonewart. 1893 R C ih'u. 1894 C derewurðe, R leouemon. 1895 R *writes* lutel er her to foren me he haueð ilaðet, C haueð ileaded me, B luttel, ileaðet (*first* e *inserted from above*). 1896 R ant. 1897 C baðe (a *nearly invisible*), R ant. 1899 C þ, fader, B feader. 1900 R ant, B uolc. 1901 C self, R uppon *for* on, C B o.

[1] *dominum* for *deum*. [2] omits *est*. [3] omits *habitaculo*. [4] C originally *machinameta*.

thee quickly of torments and tortures, the severest of all that any mortal flesh may endure or suffer, for I long to go hence: because my Lord, Jesus Christ, my dearly beloved, has recently invited me; and well is me that I may offer both my flesh and my blood as a sacrifice to him, who offered to his father, for me and for all people, himself upon the cross."

Veruntamen dico tibi et vere dico. quia in proximo superveniet tibi dies ultionis. quo christus suscitabit tibi adversarium de fide quam impugnare non cessas. qui ab hostili corpore caput infandum. gladio recidet ultore. et de sceleratissime sangune[1] tuo dii tui id est manes infernales execranda sument libamina. Poteras tamen tante animadversionis judicium eva-(fol. 186*b*)-dere si consilio meo adquiescens idola vana relinqueres. et fidei christiane culturam devotus arriperes. Ad hec tirannus ut leo violentus dentibus frendens. in vocum hujus modi erupit. Quid ignavi talia sustinemus? Usque adeo deos nostros tam contemptibiliter ab ista malefica incantatrice[2] derogari patiemur. quin totum corpus membratim discerpi[3] faciamus. ne et ceteri christiani adversus deos simili insultatione barbarizare[4] presumant? Ergo agite omnes quibuscunque deorum injuria cure est apprehendite magam[5] istam et diris suppliciis excruciatam morte crudelissima eam facite interire. tunc deum suum de cujus se jactat presidio si fas est provocet sibi ad auxilium. Factum est autem cum traheretur[6] ad supplicium. quidam miserantes virginee forme decorem indigna morte perire. suadebant virgini ut imperatori potius obedire deberet. quam resistendo florentem amitteret juventam.[7] O inquiunt o forma virginei decoris. o solaris species candoris. quenam tanta mentis obstinatio ista est ut generosi sanguinis puella cui divitie et honores gratis offeruntur. voluntarium mortis compendium eligat? O virgo digna imperio. consule florentissime juventuti tue. et ne negligas pulchritudinis tue vernantem speciem immatura morte perire. Quibus venerabilis virgo respondit. Deponite o viri planctus hujus inania lamenta. nec de pulchritudinis[8] mee dispendio querelosas deperdite[9] voces. quia caro mea que vobis florere videtur. velut fenum[10] et gloria ejus tanquam flos feni dum[11] mox abeunte spiritu (fol. 187*a*) marcescit.[12] et consumpta vermibus reditura est in pulverem. unde primordialis essentie sumpsit originem. De meo igitur interitu nolite flere neque solliciti esse. quia michi talis[13] cruciatus non est inte-

[1] *sanguine.* [2] *incantrice.* [3] C originally *discerpione.* [4] C originally *barbazare.* [5] C originally *magnam.* [6] inserts *beata virgo.* [7] *juventutem.* [8] omits *pulchritudinis.* [9] *disperdite.* [10] inserts *est.* [11] C *dum* scored out and expunged. [12] *marcessit.* [13] omits *talis.*

ritus[1] ad consumptionem.[2] sed transitus ad vitam. non interitus ad erumpnam sed transitus ad gloriam. Super vos potius tales expendite gemitus. quia vobis non transitus manet ad spem reparationis. sed interitus ad erumnam eterne perditionis. His verbis beate virginis quidam eorum compuncti. subtraxerunt se ab idolorum cultura et imperatoris.[3] sed qualis de virginis passione fieret exitus attentius considerabant.

Superveniens autem vir quidam nomine chursates urbis prefectus. et ipse vir belial. furientem regem ad novam accendit insaniam. et tormenta[4] tormentis accumulat. O magne inquit imperator.

Hwil þe king weol al
inwiþ of wreþþe,
com a burhreue,
as þe þ wes þes deoules budel,
Belial of helle,
Cursates hehte, [1930]
ꝛt tus on heh cleopede:
"O kene king!
O icudd keiser!

non[5] pudet te tanto tempore unius femine obluctatione teneri? Audi ergo imperator.

Non videt adhuc caterina tale genus tormenti. quo exterreatur[6] ut adquiescat tibi ad immolandum diis magnis nostris; Iube ergo

ȝet ne seh Katerine
nanes cunnes pine
þ ha oht dredde.
Do ido dede,
nu ha þus þreateþ
ꝛt þreapeþ aȝein þe.
Hat hwil ha wed tus, [1940]

1902 B [H]wil (*space left for* H), wweol. 1903 C wraþþe, B wreaþþe. 1905 C was; te *for* þes; deoueles, B deofles. 1908 R ant, C clepede. 1910 C icud. 1912 R pinen. 1913 R *omits* oht, C ah to *for* oht, R of *for* oht; dredeþ, C drede. 1914 C idon. 1916 R ant þreateþ, B þrepeþ, C aȝein. 1917 R heo, C þus.

[1] C originally *intritus*. [2] C originally *consumationem*. [3] inserts here the words *communione non tamen id palam esse volebant propter metum imperatoris*. [4] *tormentum*. [5] *num* for *non*. [6] C originally *extereatur*.

While the King boiled all within with anger, there came a prefect of the city, as one that was the devil's herald, Belial's of hell, Chursates by name, and thus called up to him: "O valiant King! O renowned Emperor! Katherine has seen as yet no kind of pain that she had reason to dread. Use severity, now that she thus threatens and disputes against thee. Command while she is thus mad, that within three days four wheels be made, and then

ut infra triduum hoc sint facte quattuor rote et sicut ego dictavero. extremi rotarum orbes et intimi circuli. clavis prominentibus et accutis (!) prefigantur.

Radii vero articulares quibus altrinsecus[1] rotarum orbes juncti[2] reguntur :[3] serris preacutis denso ordine et mordaci acumine inbuantur.

Has juxta rotas caterina exposita. volubilem inpetum sedens intueatur. ut vel sic volventis machine stridor terrorem incutiat. et incurvetur ad sacram deorum culturam et vivat. Sin autem. mox rotali inpacta machinamento. hinc

inwiȝ þeos þreo dahes
ȝarkin fowr hweoles,
1920 ⁊ let þurhdriuen þrefter
þe spaken ⁊ te felien
mid irnene gadien;
swa þ te pikes
1924 ⁊ te irnene preones
se scharpe ⁊ se starke
borien þurh ⁊ beoren forȝ
feor on þ oðer half, [1950]
1928 þ al þe hweoles beon þurhspitet
mid kenre pikes þen eni cnif,
rawe bi rawe.
Let þenne turnen hit
1932 tidliche abuten;
swa þ Katerine,
mit tet grisliche rune,
hwen ha þer bisit
1936 ⁊ bisiȝ þer upon, [1960]
swíke hire sotschipes,
⁊ ure wil wurche;
oðer, ȝef ha nule no,
1940 ha schal beon tohwiðeret,
wiȝ þe hweoles swa,
in an hondhwile,

1918 B þe *for* þeos, C þre. 1919 C ȝarken, R hweol. 1920 R ant, *omits* let. 1921 C speaken, R ant, R B uelien. 1922 C B wiȝ, B irnenne. 1924 R ant. 1925 R swa—swa, B sterke. 1926 R ant, B beore. 1927 R *omits* feor, C B o. 1928 R al *omittcd*; te, C þ, hweol, beo, þurhspited. 1929 R mit, R B *omit* pikes, B ei. 1930 R rewe bireawe. 1931 R ant let, C tenne. 1932 C swiftliche *for* tidliche. 1933 B þet, R B Katerine schal. 1934 C B wiȝ þ, R *omits* rune. 1936 R ant, C bihalt *for* bisiȝ; ter, R uppon. 1937 R B swiken. 1938 R ant, R B wurchen. 1939 R ⁊ *for* oðer, C ȝif, B ȝef þ ha. 1940 C B beo, C tohwiðered. 1941 R hwiȝ. 1942 B hont hwile.

[1] *altrinscus.* [2] *juncte.* [3] *teguntur.*

that the spokes and felloes be pierced through with iron goads; so that the spikes and the iron nails, so sharp and so strong, pierce through and project far on the other side, so that all the wheels may be spiked thoroughly with keener spikes than any knife, row by row. Let it then be turned swiftly round; so that Katherine, with the dismal sound, when she sits by and looks thereupon, may cease her follies, and work our will; or, if she will not, she shall be whirled in pieces, by the wheels, in such a manner, in an instant, that all who

inde serris et clavis mordacibus
discerpta ad terrorem christiano-
rum inaudito pereat exemplo.
Nec mora. jubet fieri tirannus.

þ alle þ hit bihaldeð
schulen grure habben."
þe king hercnede his read,
ꝛt wes sone, as he het, [1970]

quod suadet infandissimus doli architectus (fol. 187*b*).

Fiunt rote studiosius.[1]

þeos heane ꝛt teos hatele

et ad perniciem gentilium maturius

apparantur.
Et jam dies tercius[2] illuxerat.

tintreohe itimbret;
ꝛt wes, þe þridde dei, idrahen,

instat tirannus accelerari rotarum penale tormentum. et virginem si ulterius restiterit illigari et inplicari mediam ut inpulsu rotali serre preaccute corpus tenerum dilacerarent. ut ceteri christiani crudeli mortis exemplo conterrerentur.[3]

Parent ministri sevientis[4] belue

mandatis et rote in medio pretorii

exposite

þider as þe reuen
weren eauer iwunet;
ꝛt te king heold ta,
of þis eadi meiden,
hise kinemotes.

terrorem circumspectantibus incutiebant. at virgo nullo penali[5] apparatu terrebatur. Mens namque[6] â christo fundata. nec blandimentis mulcêri poterat. nec minis absterreri.*

1943 B þe *for second* þ. 1944 B schule. 1945 C reað. 1946 R ant, C was. 1947 C þis, B þes, R ant, C tis, B tes, heatele. 1948 R treon *for* tintreohe, B tintreoh, C itimbrett. 1949 R ant, *omits* wes, C was, te, dai. 1950 C te. 1951 R euer iwunet *transposed*, C wunet. 1952 R ant, C And, R þa. 1953 R *omits* eadi, B a *for* eadi. 1954 R his.

[1] C originally *studiosus*. [2] *tertia*. [3] C originally *contererentur*. [4] C originally *sevientes*. [5] C originally *penatu*. [6] *itaque* for *namque*.

behold it shall have horror." The king listened to his counsel, and soon, as he commanded, was this hateful and detestable instrument of torture constructed; and was, on the third day, drawn to the place where the prefects were ever wont (to be); and the king then held, concerning this blessed maiden, his royal council. This tormenting engine was devised in

Rotarum penalis machina hac arte expolita erat. ut due uno ordine volverentur. due autem contrario inpetu agerentur. ut ille deorsum lacerando contraherent. iste repugnantes[1] sursum devorando inpingerent.

Has inter media christi famula. exposita inter serras et tarincas ferreas[2] ex motu rotarum membratim discerperetur. misero mortis genere.

Þis pinfule gin wes [1980]
o swuch wise iginet,
Þ te twa turnden
eiðer wiðward oðer;
7 anes weis baðe:
Þe oðer twa turnden
anes weis alswa,
ah toȝein Þe oðre;
swa Þ hwen Þe twa
walden kasten upward
Þing Þ ha cahten, [1990]
Þe oðre walden drahen hit
7 dusten dunewardes:
se grisliche igreiðet,
Þ grure grap euch mon
hwen he lokede Þron.
Her, amid heapes,
wes Þis meiden iset,
for to al torenden,
7 reowðfulliche torondin

ȝef ha nalde hare read [2000]
heren ne hercnin.

1955 B [þ]is (*space left for* þ), R pinful, C was. 1956 R of *for* o, B swuhc, R iginnet. 1957 C þat, B turden. 1958 B eider, R wið *for* wiðward. 1959 R ant, baðen. 1960 R *omits* twa, B turden. 1962 C toȝain, R oðere. 1963 R *omits* hwen, B hwenne, R te. 1964 B keasten, uppart. 1965 R kahten, B chahten. 1966 R oðer, B odre, R drahen ȝe drahen hit (*sic*). 1967 R 7 dusten *omitted*; duneward. 1968 R so, igreðet. 1969 R þet. 1971 R amidden, B amidde, R B *omit* heapes. 1972 C was, tis. 1973 R al for to, B te, C toronden, R B torenden reowliche. 1974 R ant, C rewfulliche, torenden. 1975 C ȝif, rað. 1976 C hercnen.

[1] *repugnando.* [2] C originally *ferrea.*

such a manner, that two (of the wheels) turned either contrary to the other, and (yet) both one way: the other two turned one way also, but contrary to the former; so that when the first two would cast upward whatsoever thing they caught, the other two would draw it and dash it downwards: so frightfully (was it) contrived, that horror seized every one when he looked upon it. Here, into the centre of it, was this maiden placed, to be all torn and piteously rent, if she would not listen to their advice nor obey. But she lifted up her eyes,

Virgo interea erectis in celum oculis. tacite orationis verba ad deum fundebat. Deus omnipotens

Ah heo kaste up hire ehnen,
7 cleopede toward heouene,
ful heh mid hire heorte,
ah wiȝ stille steuene:
"Almihti godd,

qui te in periculis et necessitate invocantibus pia opitulatione subvenire non desinis exaudi me in hac necessitate ad te[1] clamantem.

et presta ut penalis hec fabrica celestis ictu fulminis attrita dissolvatur. ut manifestam potentie tue virtutem qui circumstant intuentes glorificent nomen tuum sanctum.

cuȝ nu þine mihte;
7 menske nu þin hehe nome,
heouenliche lauerd! [2010]
7, for to festnin ham
in treowe bileaue
þe beoȝ to þe iturnde,
7 Maxence 7 alle hise
halden ham mate,
smit se smertliche herto,
þ alle þeos fowr hweoles
tohwiȝerin to stucchen."

quod est bene dictum in secula. Tu scis domine quia non timore passionis hec obsecro que sitienti corde quovis mortis genere ad tê venire et tê vidêre desidero. sed ut hii qui per me[2] credituri sunt. certiores de tuo adjutorio. et constantiores in confessione tui nominis persevêrent.

1977 C kast, B keaste, R hehnen, C ehne. 1978 R ant, B towart, C heuene. 1979 C hehe, C B wiȝ. 1980 R ant *for* ah, B *omits* stille, R stefne. 1981 B Al mihte. 1982 C B þi, R mihtes. 1983 C menske (*of* m *only one down stroke visible*), B meske. 1985 B te, C festni. 1986 C B i. 1987 C þ, beon. 1988 R ant *for second* 7; his. 1990 R so, C *omits* se, B smeordtliche, C þerto. 1991 B al, C þise, B fower, R hweol. 1992 R tohwiderin, C tohwiȝeren, C B stucches.

[1] omits *ad te*. [2] inserts *in te*.

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and cried to heaven, full loudly with her heart, but with still voice: "Almighty God, manifest now thy power, and do honour to thy high name, heavenly Lord! and in order to confirm those in true faith who are converted unto thee, and that Maxence and all his party hold themselves confounded, smite so sharply upon it, that all the four wheels may fly asunder in pieces." This was hardly said, when an angel came, with wonderful flight

Necdum verba virgo finierat. et ecce angelus domini de celo descendens illam molem[1] vehementi turbinis îctu inpactam tanto (fol. 188*a*) inpetu concussit. ut ruptis compagibus partes avulse super infusum populum tanta vî excuterentur.[2] ut quattuor milia de ipsa turba gentilium una turbine necarentur.

Þis wes uneaðe iseid,
Þ an engel ne com, [2020]
wið ferliche afluhte
fleoninde aduneward,
7 draf þerto dunriht
as an þunres dune;
7 duste hit a swuch dunt,
Þ hit bigon to claterin
al 7 to cleouen;
tobursten 7 tobreken,
as þah hit were bruchel gles,
ba þe treo 7 te irn, [2030]
7 ruten forð wið swuch rune
þe stucchen of baðe
bimong ham as ha stoden
7 seten þer abuten,
Þ ter weren isleine
of Þ awariede folc
fowr þusent fulle.

illa nimirum non degenerata[3] ulcione. quam de chaldeis babilonica fornax olim exegerat. Quid plura?

Dolor et confusio gentilium. et[4] vox et

þer me mahte iheren [2039]
þe heaðene hundes ȝellen
7 ȝeien 7 ȝuren on euch half,
þe cristene kenchen

1993 C was, R unneðe, B unneaðe, iseit. 1995 C feorliche, B ferlich. 1996 R fleonninde, B adunewart. 1997 *entirely omitted by* R. 1998 C B a. 1999 R *omits* hit. 2000 C clateren, B cleaterin. 2001 R al 7 *transposed*, C cleuen. 2002 R bursten, C tobresten, R ant. 2003 C tah, gleas. 2004 C baðe *for* ba þe, R treon, B tet *for* te. 2005 R ant. 2006 R stucchenes. 2008 R ant. 2009 R islein. 2010 R *omits* Þ, B uolc. 2011 C þusend. 2012 B þear, C men, mihte, heren. 2013 R heðene. 2014 R ant *for first* 7, C *omits* 7 ȝeien.

[1] *illam molem* transposed. [2] C originally *excuteretur*. [3] C originally *degerata*. [4] omits *et*.

flying downwards, and drove straight down towards it like a thunder-clap; and struck it such a blow, that it began to rattle and to cleave asunder; both the wood and the iron burst and broke asunder as if it had been brittle glass, and the fragments of both darted forth with such rapidity among them as they stood and sat around it, that there were slain of that accursed folk full four thousand. There one might have heard the heathen hounds yell and

exultatio christianorum.

Ipse tirannus dentibus frendens. et mente turbatus quid agat excogitat.

Erat dudum regina desuper spectans divine ultionis prodigiale signum. et que prius se occultabat propter metum viri sui. nunc arrepto itinere se in conspectu belue sevientis constanter inmersit.

Quid tu inquiens miserande[1] conjunx contra deum eluctaris?

Que te insania ô crudelis belua

2016 ⁊ herien þen healent,
þe helpeð hise oueral.
þe keiser al acanget,
hefde iloset mondream,
2020 ⁊ dearede al adeadet,
druicninde ⁊ dreori,
⁊ drupest alre monne. [2050]
þe cwen stod eauer stille
2024 on heh, ⁊ biheold al;
hefde ihud hire aðet ta,
⁊ hire bileaue iholen.
þa, ȝet, ne mahte ha na mare;
2028 ah dude hire adun swiðe,
⁊ forð, wiðuten fearlac,
ouer þiderwardes;
⁊ weorp hire biforen [2060]
2032 þen awariede wulf,
⁊ ȝeide lude steuene,
"Wrecche mon þ tu hit art!
hwerto wultu wreastlin
2036 wið þe worldes wealdent?
Hwet medschipe makeð þe,
þu bittre balefule beast!

2016 C B herie, R þe, B þene (*latter* e *expunged*), R healen, C healend. 2017 R his. 2018 R akanget wes. 2019 B hef (*sic*), C ilosed, B mondrem. 2020 R ant, darede, B adedet. 2021 R durcninde, C drupninde, dreri. 2022 R ant. 2023 B [þ]e (*space left for* þ), stot. 2024 B biheolt. 2025 R ihudd, C aðat, R þa, C tenne *for* ta. 2026 R ant, C ihel (*after* l *two letters covered by ink blot, the last of these letters the bottom part of which is still visible is most probably* n, B ihole. 2027 R B þe *for* þa, R ȝet ⁊ ne; *omits* ha, B *omits* na. 2029 C B wiðute, R farlac. 2030 C o fot *for* ouer, B o uet *for* ouer, R B þidewardes. 2031 R ant, R B biuoren, C bifore. 2032 R awariede wed wulf. 2033 C ludere, B lut, R stefne. 2034 B þet. 2035 B wulttu, C wrestlen. 2036 R weldent, B welalden. 2037 C hwat, madschipe, B meadschipe. 2038 R best.

[1] C originally *miserante*.

cry and scream on every side, the Christians laugh and praise the Saviour, who helpeth his people everywhere. The emperor, completely baffled, had lost the joy of human life, and hid himself mortified, downcast and gloomy, the most dispirited of men. The queen stood all this while on high, and beheld all in silence; she had concealed her (thoughts) until then, and kept her belief secret. Now, however, she might no longer; but quickly descended, and advanced, without fear, thitherward; and cast herself before the accursed wolf, and cried with a loud voice, "Wretched man that thou art, wherefore wilt thou wrestle with the world's ruler? What madness maketh thee, thou bitter baleful beast! to war against him

adversus[1] factorem tuum consurgere[2] cogit?

to weorrin him þ wrahte þe
2040 ⁊ alle worldliche þing?

An tu prospero exitu finire arbitraris certamen quod adversus deum et famulos famulasque ipsius sumpsisti?

Agnosce vel nunc in presenti facto quam potens est christianorum deus[3] et quanta animadversione te ipsum per se dampnaturus est qui uno ictu fulminis tot milia hominum hodie consumpsit. Porro multi gentilium qui[4] ad hoc spectaculum convenerant. videntes magnalia dei conversi ad christum publica voce clamabant dicentes.

Beo nu ken ⁊ cnawes, [2070]
of þ þ tu isehen hauest,
hu mihti ⁊ hu meinful,
2044 hu heh ⁊ hu hali,
is þes cristenes godd,
Crist, þ ha herieð.
Hu wrakeliche, wenestu,
2048 wule he, al o wraððe,
wreken on þe, wrecche!
þe haueð todriuen wið a dunt,
⁊ fordon, for þe, todei [2080]
2052 se feole þusent?
⁊ monie, mid alle,
of þ heaðene folc
þ alle weren isihen hider
2056 for to seon þis feorlich."
Sone se ha þis sehen,
⁊ herden swa þe cwen speoken,
alle somet turnden, [2090]
2060 ⁊ token to ȝeien:

2039 C weorren, B weorri, þe *for* him; þet. 2040 B worldlich, C þinges. 2042 R *omits* þ, C þat þ, B þ tet. 2043 R ant. 2047 R wrakefulliche, B wenest tu. 2048 C *omits* he, R ant *for* al o, B *omits* o, R wreððe, B wraðe. 2049 R *omits* wreken, B wreoken, R uppon *for* on, C B o. 2050 C þ. 2052 R so, C þusend. 2053 C ⁊ *omitted*; wið. 2054 R hedene. 2055 B þe, R isehen, B isehene, þider. 2056 B te *for* to, R seon (*hole in MS.*; o *almost invisible*), C B seo. 2057 R as *for* se; isehen. 2058 R ant, iherden, C þe cwen swa, speken. 2059 C somen. 2060 R ant.

[1] *adversum.* [2] *insurgere.* [3] *christianorum deus* transposed. [4] C originally *quia.*

who created thee and all earthly things? Be now convinced and acknowledge, from what thou hast seen, how mighty, and how powerful, how high and how holy, is the God of this Christian, Christ, whom she worships. How vengefully, thinkest thou, will he, all incensed, avenge himself on thee, O wretch! who has scattered with a stroke, and destroyed, on thy account, to-day so many thousands? and many, moreover, of that heathen folk who had all journeyed hither to see this wonder." As soon as they saw this, and heard the queen speak thus, they all at once turned, and took to cry out, "Truly, very worthy, and deserving of all

Vere magnus est deus christianorum. cujus nos servos ab hodierno[1] die constanter profitemur. Nam dii tui idola vāna sunt. que nec sibi nec cultoribus suis aliquid prestare possunt His auditis tirannus collegit se in omnem furorem adversus eos. sed vehementius[2] adversus reginam. in vocem hujusmodi erûpit. Quid tû inquiens regina[3] ita loqueris? Num te quoque magicis artibus seductam

" Witerliche, muche wurð,
7 wurðe alle wurðschipe
is þes meidenes godd,
Crist, soð godes sune;
7 to him we kennið
7 cnaweð to lauerd
7 to heh healent
heonne forðwardes,
7 tine mix maumez [2100]
alle beon amanset;
for ha ne mahen nowðer
helpen ham seoluen,
ne heom ƿ ham seruið."
Þe king walde weden,
swa him gromede wið ham,
ah wið þe cwen swiðest.
Biheold hire heterliche;
7 bigon to þreatin hire
þus on þisse wise: [2110]
" Hu nu, dame, dotestu?
Cwen, acangestu nu
mid alle þes oðre?
Hwi motestu se medliche?

christianorum aliquis subvertit ut et tû quoque omnipotentes deos nostros (188*b*) relinqueres. per quos imperii nostri summa consistit?[4]

2062 R ant, C wurð, R wurdschipe, C wurðchipe. 2064 C godd *for* soð. 2065 B ant, C to (*both letters expunged*), R kennið (k *altered from* h), C kenneð. 2066 R ant. 2067 C healend. 2069 B ant, R mawmez. 2070 R awariet *for* amanset, C amansed. 2071 R B mahe. 2072 C seluen. 2073 C ham *for* heom, serueð. 2075 R so, C gremede. 2076 R 7 *for* ah; alre meast *for* swiðest. 2077 C Biheld, B biheolt, R hatterliche. 2078 R ant, þreaten. 2079 C B o. 2080 B [H]u (*space left for* H), C Nu *for* Hu, B dutest tu. 2081 R akangestu, *omits* nu, B a-cangest tu nu. 2082 C wið, R þeos, oðere. 2083 R so, C madliche, B meadliche.

[1] *hodierna.* [2] omits *vehementius.* [3] C originally *regna.* [4] C originally *consisti.*

worship is the maiden's God, Christ, the very Son of God; and to him we take and acknowledge him as Lord, and (as) the great Saviour from henceforth; and thy vile idols may all be accursed; for they can neither help themselves, nor those who serve them." The king was about to grow frantic, so angry was he with them, but with the queen most. He looked upon her fiercely, and began to threaten her in this manner: " How now, dame, dost thou dote? Art thou too, queen, infatuated, with all the rest? Why reasonest thou so madly? I swear by the

Que mala[1] infelicitas mea. ut qui ad culturam deorum nostrorum alienos coartabam. jam pestiferum subversionis venenum familiarius[2] domui mee inserpere videam. et unicam lectuli mei consortem hujus morbi contagione vexari contuear? Porro si me ita amor conjugalis emolliverit. ut pro regine erronea mutabilitate deorum contumeliam ego negligam. quid restat. nisi ut cetere imperii romane matrone. hujus ejusdem erroris[3] exemplum imitantes viros proprios a cultura deorum evertant.[4] et ad fabulosam christianorum sectam totum regni corpus incurvare presumant?

Juro[5] ergo tibi per magnum deorum imperium ô regina. quod nisi maturius ab hac stulticia. resipiscens diis immolaveris. caput tuum a cervice recisum et carnes feris et volatilibus dilacerandas hodie reiciam.

Nec tamen tu celeri morte vitam finisse letaberis quam ego extortis primo mamillis longo faciam cruciatu

2084 Ich swerie bi þe mihtes
of ure godes muchele,
bute ȝef þu þe timluker
do þe i þe ȝeinturn,
2088 ⁊ ure godes grete
þ tu gremest nuðe, [2120]
ich schal schawin hu mi sweord
bite i þi swire;
2092 ⁊ leoten toluken þi flesch
þe fuheles of þe lufte;
⁊ ȝet, ne schaltu nower neh
se lihtliche etsterten;
2096 ah strengre þu schalt þolien:
for ichulle leoten luken
⁊ leon þe tittes awei
of þine bare breosten, [2130]
2100 ⁊ þrefter don þe to deaðe,

2084 B mahtes. 2086 C ȝif. 2088 R an *for* ⁊. 2089 B nuþe. 2090 B Ic, C I, schawe, sword, B sweort. 2092 C lete, B leote, toluki. 2094 R ant, C And, B schlalt (*first* l *expunged*). 2095 R so, C atsterten. 2096 R stregre. 2097 B for ich chulle, C B leote. 2098 C B teo. 2099 B beare. 2100 B ant, C B do, C deaðȝ, B deð.

[1] L *malum*; C originally *malu*. [2] *familiaris*. [3] *ejusdem erroris* transposed. [4] *avertant*. [5] C originally *Iure*.

might of our great gods, except thou the sooner put thyself in the way back again, and greet our gods whom thou now provokest, I shall show how my sword (can) bite in thy neck; and let the fowls of the air tear thy flesh. And yet, neither shalt thou by any means near so lightly escape; but thou shalt suffer severer pain: for I shall cause the teats to be torn and pulled away from thy bare breasts, and afterwards put thee to death, the direst thing

interire.

deruest þing to drehen."
"Alle þine þreates
ne drede ich," quoð ha, "riht
noht.
Eauer se þu mare wa
7 mare weane dest me,
for mi neowe leofmon,
þe ich on wiþ luue leue,
se þu wurchest mi wil
7 mi weole mare. [2140]
Do nu þenne hihendliche
þ tu hauest on heorte,
for of me ne schaltu
biȝeoten na wiht mare."
Sone se he understod wel
þ he ne sturede hire nawt,
het, on hat heorte,
unhendeliche neomen hire;
7 bute dom ananriht,
þurhdriuen hire tittes [2150]
wiþ irnene neiles,
7 renden ham up hetterliche
wiþ þe breoste roten.
As þes deoules driueles
drohen to fordon hire,

Iubet igitur crudelis tirannus ministris. contemptibiliter reginam apprehendere matronam. et transfixas clavis ferreis mamillas ab imo pectore extorquêri.

Que cum ad locum supplicii duceretur. respiciens ad beatam

2101 *entirely omitted by* R. 2102 R þine þine (*second* þine *expunged*). 2103 R dred, *omits* quoð ha, B C qð, C nawt *for* noht. 2104 R so. 2105 R ant, C weane (a *partly covered by ink blot*), B wene, C dost. 2106 C newe, R leouemon, C lefmon. 2107 C þ, R leue *for* luue (*first* e *expunged and* u *above it*). 2108 R so, mi wi (wi *underlined*) wil, C wurches. 2109 R ant. 2110 R hientliche. 2112 B schalt tu. 2113 C biȝete, B biȝeote, R *omits* wiht. 2114 B B [S]one (*space left for* S), R as *for* se; under (stod *added from above*), B understot. 2116 C herte. 2117 C nimen. 2118 C wiðute *for* bute. 2120 B neilles. 2121 B rende, R hatterliche, C heterliche. 2122 B breost. 2123 C deoueles, B deofiel (*sic*).

to undergo." "All thy threats I nothing dread," quoth she. "The more woe soever and the more suffering thou inflictest on me, for my new beloved, on whom I with love believe, so much the more dost thou work my will and my welfare. Do therefore now quickly that which thou hast at heart, for of me thou shalt obtain nothing more." As soon as he understood well that he moved her not, he commanded, in hot heart, to seize her rudely; and immediately without judgement, to pierce through her nipples with iron nails, and rend them up cruelly with the breast-roots. As the devil's servants were dragging her to destroy

CATERINAM dixit. O veneranda christo virgo funde preces ad dominum pro cujus nomine certaminis hujus[1] luctamen apprehendi. ut infra instantem[2] passionis hujus articulum[3] confirmet cor meum. ne caro infirma mentem cogat imbellem[4] deficere. ne coronam quam militibus suis a christo promissam contestabaris.[5] ego metu passionis amittam. Ad quam pretiosa virgo. ne timeas inquit ô veneranda et deo dilecta regina. sed viriliter

ha biseh toward
Katerine, ⁊ seide,
" Eadi meiden! ernde me
to þi leoue lauerd,
for hwas luue ich þolie
þ me bilimeð me þus; [2160]
þ he i þe tintreohe
þ ich am iturnd to,
hardi min heorte,
þ tet wake ules
ne wursi neauer mi mod
swa þ ich slakie
to ofseruin heouenriche;
þ ich ne forga neauer,
for fearlac of na pine,
þ beo fleschlich, [2170]
þe crune þ Crist haueð,
efter þ tu cwiddest,
ileuet his icorene."
" Ne dred tu nawt," quoð Katerine,
" deorewurðe cwen, ⁊ deore
wið drihtin of heouene;

2125 B towart. 2126 R B ant. 2127 R erndi. 2128 C leue. 2129 B luue (*seeond* u *inserted from above*). 2130 C men *for first* me, B bilimieð, R þus bilimeð me. 2131 R tintreo, C tintrehe. 2132 R iham *for* ich am, B iturnt, C i turn *for* iturnd. 2133 B heardi, C *omits* heorte. 2134 C tes *for* tet, R flesch. 2136 C i, R B earni *for* slakie. 2137 C ofearnen *for* ofseruin, heuenriche, B heoueriche, R heoueneriches wunne. 2138 R ⁊ *for* þ. 2139 R farlac, C fearlaic. 2140 B fleschlic. 2141 B þe. 2142 C after. 2143 R ilenet, C hise, R icorne. 2144 B [N]e (*space left for* N), R dredd, C q̄, B qð, C Kat.' 2145 C derewurðe, B deorew[u]rðe? (*hole in MS.*), R ant, C dere. 2146 C heuene.

[1] in C, here *articulum* blotted out. [2] *instante.* [3] C originally *articulu*, which is altered to *-i*, and again, by another hand, on the margin to *-um.* [4] *imbecillem.* [5] C originally *contestaris.*

her, she looked toward Katherine, and said, "Blessed maiden! commend me to thy dear Lord, for whose love I suffer that men thus tear my limbs; that he in the torment that I am brought to, may put such resolution into my heart, that this weak flesh may never impair my courage so that I should fail to deserve the kingdom of heaven; (and) that I may never forego, through fear of any pain, that is corporeal, the crown which Christ hath, according to what thou sayest, bestowed upon his elect." "Dread nothing," quoth Katherine, "dearest queen, and dear to the Lord of heaven; for there is granted thee to-day, (in exchange) for

age: quia hodie tibi pro transitorio regno commutabitur eternum. (fol. 189*a*) pro mortali sponso inmortalem tibi adquires. pro penis requiem permanentem.

pro celeri obitu.
interminabilis
vite.
hodie
percipies
natale principium.

Ad hanc vocem venerabilis matrona in agonîa robustior effecta. tortores sponte hortatur. ne tirannica jussa ultra morentur.

for þe is ileuet todei,
for an lutel eorðlich lond,
þ heouenliche kinedom;
for a mon of lam, [2180]
þe þe is lauerd of lif;
for þis lutle pine,
þe alið in lute hwile,
endelese reste
in þe riche of heouene;
for þis swifte pine,
þ aswikeð se sone,
blissen buten ende,
⁊ murhðen aa mare.
Ne nawiht ne wen þu [2190]
þ tu nu forwurðe;
for nu þu biginnest earst,
⁊ art iboren, to libben
i þ lif þ leasteð
aa buten linunge."
Þe cwen, þurh þeos steuene,
wes swiðe istrenget;
⁊ se stalewurðe,
þ ha feng to cleopien
upon þe cwelleres, [2200]
⁊ hihede ham to donne

2147 R ilenet, C ileued. 2148 C B a, B lont. 2149 R *writes* þe kinedom of heouene, C heuenlich. 2151 C him þ *for* þe þe; lif (f *altered from* s). 2152 R þe *for* þis. 2153 C þ, C B i, R an *for* lute; hondwile *for* hwile. 2155 C B i, C heuene. 2156 C ⁊ for. 2157 C þat, B þe, R so. 2159 R ant, C ai, B a. 2160 C ⁊ *for* Ne; nawt, wene. 2161 C beo *for* nu (beo *expunged*). 2162 B nu *inserted from above*, R earest. 2163 B ibore. 2164 C lasteð. 2165 C ai, B a bute, C ende *for* linunge, B longunge. 2166 C þis, B þes, R stefne. 2167 C was, B istreget. 2168 R ant so, B stealewurðe. 2169 R þet, C bigon *for* feng, B ueng, C clepien. 2170 R uppon, C B upo.

a little earthly land, the heavenly kingdom; for a man of clay, he who is Lord of life; for this little pain, which subsides in a little while, endless rest in the kingdom of heaven; for this transitory suffering, that ceases so soon, joys without end, and gladness evermore. Do not thou think that now thou perishest; for now thou first beginnest, and art born, to live in the life that lasteth ever without end." The queen, by these words, was greatly strengthened; and so steadfast, that she began to call to the executioners, and urged them to do what they

Tunc ministri extra civitatem eam ducentes. ferreis. hastilibus[1] regias mamillas traiciunt. et sic suspensas ab imo crudeliter pectore mammas evellunt. De hinc gladio percussa. felici martirio migravit ad christum. vicesima tercia die mensis novembris feria quarta.

Porphirius vero noctu assumptos[2] secum quibus secretum suum palam esse voluit. corpus regine et martiris condîtum aromatibus

2172 þ ham wes ihaten;
7 heo duden; drohen hire
wiðuten þe burhȝetes;
7 tuhen hire tittes
2176 up of hire breosten,
bi þe bare bane,
wið eawles of irne;
7 swipten of þrefter, [2210]
2180 mid sweord, hire heaued;
7 heo swarf to Criste
upon þe þreo 7 twentuðe dei
of Nouembres moneð;
2184 7 þ wes on an Wodnesdei
þ ha þus wende,
martir, to þe murhðes
þ neauer ne wonieð.
2188 Porphire ananriht
ferde þider i þe niht ¦ [2220]
7 swucche wið him of his men
þ he wel truste on;
2192 7 al þes lefdis licome
leofliche smirede
wið smirles of aromaz
swote smellinde,
2196 7 biburiede hire

2172 C was. 2173 B ant, C And, diden. 2174 C B wiðute, R burheȝetes, C burhȝates, B burhȝeten. 2175 R ant, drohen *for* tuhen. 2176 C breoste. 2177 R biðe *for* bi þe, B beare. 2178 R ewles. 2179 R ant, spiteden *for* swipten, B þerefter. 2180 C B wið, C sword, B sweort, R heauet. 2181 R B ant, C swerf, B swearf. 2182 R uppon, C B upo, R a *for* 7. 2184 B ant; þ *inserted from above*, R tat, C B a, C wednesdei, B weodnesdei. 2185 C wente. 2186 R *omits* þe. 2187 B þe. 2188 R Porfirie. 2190 R ant, swuch, C hise. 2192 C þe, lafdies, B leafdis. 2193 C lefliche, smerede, R smireden. 2196 R biburieden.

[1] C originally *hostilibus*. [2] in C two last letters on erasure, L *assumptis*.

were commanded. And they did so; and drew her without the gates of the city; and pulled off the paps from her breasts, by the bare bone, with iron awls; and afterwards, with a sword, struck off her head: and she ascended to Christ upon the three-and-twentieth day of November's month; and that was on a Wednesday that she thus went, as a martyr, to the joys that never wane. Porphirius immediately went thither in the night, and with him such of his men as he could firmly trust; and affectionately anointed all the lady's body with sweet-smelling aromatic ointment, and buried her as became a martyr and a queen. Men

sepelivit.

Mane autem facto fit questio de corpore regine. quis illud sustulisset. De quo cum multos[1] supplicium pertrahi vidêret porphirius. constanter ante tribunal imperatoris irruit dicens.

Quid tû homines innoxios punîri mandasti imperator

as hit deh martir
7 cwen for to donne.
Me com i þe marhen, [2230]
het witen hwa hefde,
aȝein þe kinges forbode,
þ licome iled þeonne.
Þa Porphire iseh feole,
þ me seide hit upon,
gultelese, leaden
7 dreien to deaðe,
leop forð wiðute fearlac,
7 com biforen þe keiser;
7 keneliche cleopede, [2240]
" Sei, þu Sathanesses sune,
þu kinge forcuðest!
hwet constu to þeos men
þ tu þus leadest?
Lowr! ich am her, þu hatele gast,
mid alle mine hirdmen,
to ȝelden reisun for ham.

velut sacrilegii reos quos potius defensos esse oportuerat.[2] si te nature religio[3] humana corpora a feris et volatilibus tollenda esse docuisset? Qua in re vesano te spiritu agitari manifestum est: qui humanis corporibus nec etiam sepulturam indulges. Que etenim

2197 R *omits* deh, B Martyr. 2198 R ant, cwen deh for, B te. 2199 C Men, B [M]e (*space left for* M), R ine *for* i þe. 2201 R aȝeines, C aȝain, B forbod. 2202 C ilad, B ilead. 2203 R porfirie, C seh, fele. 2204 C þat, B þe, C men, R uppon. 2205 C gultlese. 2206 R ant, C draien, B dreaien. 2207 R buten, farlac. 2208 R B biuoren, C tofore. 2210 C Sathanase, B sathanesse. 2211 B king. 2212 C hwat, B const tu to, C þes. 2213 C leades. 2214 B heateliche. 2215 C B wið. 2216 B ȝelde, R reaisun.

[1] C originally *multis*. [2] *optaverat*. [3] C originally *relio*.

came on the morrow, and commanded inquiry to be made, who had, contrary to the king's prohibition, taken the body thence. When Porphirius saw many guiltless men, who were accused of it, led and dragged to death, he sprang forward without fear, and came before the emperor, and boldly cried, " Say, thou son of Satan, thou most infamous of all kings! what knowest thou against these men whom thou thus treatest? Lo! here am I, thou hateful demon, with all my household, to answer for them. Condemn, then, me and mine, because

gens tam barbara hujusmodi judicium edidit. ut vel cadaver exanime terre matris gremio sepeliri prohiberet? Veruntamen antequam innocentes perire consentiam. si reos esse judicas qui christi martirem sepelierunt. reatum hujusmodi non formido.[1]

Condempna certe si audes. quod contra imperium tuum ancillam[2] christi[3] sepelivi.

Fordem, nu, me ꝛ mine,
þ we, aȝeines þin heast, [2250]
þ licome awei ledden,
ꝛ leiden in eorðe."

O expetendum cunctis fidelibus crimen sepulture humane. Utinam et hoc michi obicias. ut ceteri relaxentur. Certe hoc crimine (fol. 189*b*) solus ego periclitari desidero. Nam ego sum qui gloriosam christi martirem. et ego christi confessor. sepulture gremio accumulavi.

"Nu þu art," quoð þe king,
"ken ꝛ icnawen
þ tu hauest deaðes ofearned;
ꝛ þurh þe, alle þe oðre.

Hic[4] tirannus velut alto vulnere saucius. pro plantu rugîtum velut amens altum emisit. quo tota regia pertonuit. O ô me miserum. ô omnibus miserandum. ut quid me in hanc erumpnosam vitam natura mater edidit. cum tollitur omne quod nostri imperii precipue summa requirit? Ecce porphirius qui erat unicus[5] anime mee custos. et tocius laboris solatium. in quem ab omni cura et sollicitudine reclinabar velut singulare michi presidium. ecce hic nescio qua demonum infestatione supplantatus. deorum nostrorum culturam[6] aspernatur. et illum iesum quem vesana turba christianorum pro

2217 R ant. 2218 R for *for* þ, C aȝain, R hest. 2219 B leadden. 2220 B eorde. 2221 B [N]u (*space left for* N), R *writes* Nu art tu iken qð þe king, C q, B qð. 2222 R ken *omitted*; ant, B icnawes. 2223 C haues, R deð, R B ofseruet *for* ofearned. 2224 R ant, oðere.

[1] *reformido.* [2] omits *ancillam.* [3] C adds *christi* on the margin; L inserts *famulam.* [4] *Hinc.* [5] *erat unicus* transposed. [6] *curam* for *culturam.*

we, against thy commandment, took away the body, and laid it in earth." "Now art thou known," quoth the king, "and hast acknowledged that thou hast deserved death; and through thee, all the others. But because thou art a renowned knight, and the chief of them

deo colit. utpote mente captus publica voce confitatur. Hic nimirum reginam a lege patria et cultura deorum subvertit. nec aliâs querendus nobis est[1] conjugalis[2] dementie architectus. Et quamvis irreparabile michi dampnum de conjuge abeo constet illatum. hoc potius eligo ut resipiscens ab hac stulticia. deos sibi placabiles reddat. et in nostra ut ceperat amicitia perduret. quam nostre[3] animadversionis sententiam experiatur. His dictis. jussit omnes commilitones ipsius qui lateri ejus adherebant. coram se adduci. quibus seorsum advocatis. dum de porphirii conversione questionem faceret. omnes una voce se christianos esse protestabantur. nec metu mortis â fide christi et porphirii societate ullatenus dilapsuros. Hic tirannus aliquos eorum putans terrore penarum a proposito posse revocari. jubet eos[4] exquisitis cruciari suppliciis. Quos cum ad locum supplicii pertrahi porphirius intueretur timens ne timore passionis mentes eorum turbarentur. dixit tiranno. Quid hoc imperator sibi[5] vult. quod horum principem et caput dimittis me inquam dîco. et membra inferiora[6] persêqueris? Nam nisi me victum primo reddideris. inanem in his laborem consûmis. Ab his ergo querere si quid habes *ego pro eis tibi asto ratio*-(fol. 190*a*)-*nem redditurus.* Dicit ei tirannus.

Tu caput et princeps horum es ut asseris. oportunum est ut tû de te istis prebeas exemplum. videlicet ut primus ab hac[7] stulticia resipiscas. et nobiscum gloriose

Ah for þu art icudd cniht,
⁊ heaued of ham alle,
cheos ȝet of þeos twa:
2228 oðer chear ananriht, [2260]
þ te oðre chearren þurh þe,
⁊ tu schalt libben,
⁊ beon leof ⁊ wurð me;
2232 oðer, ȝef þu nult no,

2225 C cud. 2228 R *omits* oðer, C þer (*expunged*) *for* chear, *which is added on the margin.* 2229 R oðere. 2231 C B beo, B wurð wið me. 2232 C ȝif, B ȝef þ tu, *omits* no.

[1] *nobis est* transposed. [2] omits *conjugalis*. [3] omits *nostre*. [4] omits *eos*. [5] C originally only *s*; L *imperator sibi* transposed. [6] C originally *inferiosa*. [7] C originally *hanc* (?).

all, choose yet (one) of these two (things): either turn instantly, that the rest may turn through thee, and thou shalt live, and be beloved and honoured by me; or, if thou wilt not, stretch

vivas. aut certe[1] primus[2] gladio intereas. Ita locutus.

jubet hunc cum[3] ceteris commilitonibus suis extra civitatem trahi. et amputatis capitibus corpora inhumata canibus corrodenda emitti.[4]

Quod et factum est;

streche forð þine swire
scharp sweord to underfonne."
Porphire 7 alle hise
heolden ham togederes,
7 wið se soðe gabbes
gremeden him se sare [2270]
þ he het hetterliche,
anan wiðuten þe burh,
bihefden ham, euch fot;
7 leauen hare bodies
unbiburiet alle,
fode to wilde deor,
7 to luftfuheles.
His heaste wès iforðet,
7 alle clane bihefdet;
ah, for al his forbode, [2280]
nes hit þ te bodies
neren ifatte i þe niht
7 feire biburiet.
Nalde nawt godd leoten
his martirs licomes
liggen to forleosen,
þ hefde bihaten
þ an her of hare fax
ne schulde forwurðen.

2233 R uorð, C B þi. 2234 C sword, R B underuonne, C underfon. 2235 R porfirie, R his. 2236 C helden, B to ȝederes. 2237 R ant, swa. 2238 R so. 2239 R hatterliche, C heterliche. 2240 C B wiðute. 2242 C leafden. 2243 C unbiburied, B unburiet. 2244 B willde. 2245 R ant. 2246 R heste, C heast, was, B iuorðet. 2247 R ant, C cleane, R bihefdeft, C bihefded. 2248 B forbod. 2250 C ifat. 2251 R ant. 2252 C leten. 2253 B Martyrs. 2254 R *writes* liggen for to leosen. 2255 R þe. 2256 R þet, C heaueð *for* fax. 2257 C forlosen *for* forwurðen, B forwurðden.

[1] C originally *conte*. [2] omits *primus*. [3] C adds *cum* on the margin. [4] *dimitti*.

forth thy neck to receive the sharp sword." Porphirius and all his knights adhered to each other, and with such true taunts vexed him so sore that he furiously gave orders to behead them immediately, every man, without the city; and to leave all their bodies unburied, as food to wild beasts, and to fowls of the air. His hest was performed, and they were every one beheaded; but, notwithstanding his prohibition, it hindered not that the bodies were taken away in the night and honourably buried. God would not suffer his martyrs' corpses to lie to perish, who had promised that a hair of their heads (hair) should not perish. The king's

Consummata[1] itaque est[2] horum passio mense novembrio die vicesima quarta feria quinta. Postera autem die sedens pro tribunali

impiissimus tirannus. nec dum martirum sanguine saciatus beatam CATERINAM jubet sibi præsentari.

cui sic ait.[3] Quamquam tu omnium horum rea sis quos arte magica depravatos mortis compendium subire fecisti. si tamen ab erroris proposito animum revocares. et diis omnipotentibus thura offeres :[4]

poteras nobiscum feliciter regnare.

et prima in regno nostro nominari. Ne nos ergo[5] diutius protrahas. quod vis

þe ȝet nes nawt þes kinges þurst,
wiþ al þis blod, ikelet; [2291]
ah het Katerine cumen
swiþe biforen him.
Ha wes sone ibroht forþ,
& he brec on to seggen,
" þah þu beo schuldi
þe ane of alle clane;
þah þu wiþ þi wicchecreft
habbe imaket se monie
to eornen toward hare deaþ,
as ha weren wode; [2301]
ȝet, ȝef þu wiþdreiest te,
& wult greten ure godes
ase forþ as þu ham hauest
igremet & igabbet,
þu maht, in alle murhþe,
longe libben wiþ me,
& meast schalt beon cuþ icudd
in al mi kineriche.
Ne lead tu us na lengre;
ah loke nu, biliue, [2311]

2258 B [þ]e (*space left for* þ), C[þ] a *for* þe (*space left for* þ), C B þe *for* þes, B *omits* þurst. 2260 R katerine swiþe cumen, C Kater'cume. 2261 R *omits* swiþe, R B biuoren, C *omits* him. 2262 R & heo, C was, R uorþ. 2263 C bigon *for* brec on. 2265 B of ham alle, C cleane. 2266 B wicchecreff. 2267 C hauest, R so. 2268 C *omits* to, R towarþ, B towart, R deþ. 2269 R as þah ha. 2270 C ȝif, wiþdraheste. 2271 R ant wule, B wulle, R ure godes igreten. 2272 R as. 2274 B murþe. 2275 B libbe. 2276 R ant, C B beo, C cud & icud. 2279 R bliue.

[1] C originally *consumpta*. [2] *itaque est* transposed. [3] *et dixit* for *cui sic ait*. [4] C originally *offeres*. [5] omits *ergo*.

thirst was not even yet, with all this blood, cooled; but he ordered Katherine to come speedily before him. She was soon brought forth, and he broke on to say, "Though thou art guilty of all the rest; though thou, with thy witchcraft, hast made so many to run towards their death, as if they were mad; yet, if thou retract and wilt salute our gods as well as thou hast grieved and mocked them, thou mayest, in all pleasure, live long time with me, and shalt be most celebrated and renowned in all my kingdom. Put us off no longer; but consider now, quickly, whether it is preferable for thee to do what I propose to

ex duobus unum elige.
aut maturius aris libamina inferas.
aut hodie â cervice gladio caput avulsum miserabile prebebit[1] intuentibus spectaculum.
Cui virgo respondens.[2]
Non est inqũit miserabile spectaculum. cui de occasu ortus succedit gloriosus.
de morte immortalitas. de merore jocunditas. de tristicia gaudia mercantur[3] eterna.

Te ergo protrahere diutius tiranne non quero. Fac quecunque animo concepisti. paratam me esse videbis[4] ad omnia sustinenda quemichi inferre potueris dum dominum[5]

hweðer þe beo leouere
don þ ich þe leare,
7 libben ȝef þu swa dest;
oðer, þis ilke dei,
se dreoriliche deien,
þ ham schal agrisen
alle þ hit bihaldeð."
"Nai," quoð Katerine,
"nis nawt grislich sihðe
to seon fallen þ þing [2321]
þ schal arisen, þurh þ fal,
a þusentfalt te fehere,
of deað to lif undeðlich;
7 to arisen from ream
to aa lestinde lahtre;
from bale to eche blisse;
from wa to wunne, 7 to weole
þurhwuniende.
Nawiht, king, ne kepe ich
þ tu hit fir firsti; [2331]
ah hat hihendliche
þ tu hauest in heorte,
for ich am ȝarow to al þe wa
þ tu const me ȝarkin,

2280 C leuere. 2281 C *omits* þe. 2282 R ant, C ȝif, R *omits* swa, C dost. 2283 R oðer i þis. 2284 R *omits* se; dreoliche. 2285 C þ alle ham. 2286 C *omits* alle, B þe, C bihalden. 2287 B [N]ai (*space left for* N), qð, C q. 2288 C ladlich *for* grislich, 2289 C seo, B falle, C *omits* þ, R þ þing fallen. 2290 B þe, arise. 2291 C þusendfald, þe, R schenre *for* fehere. 2292 R deð, R undedlich, B undeaðlich. 2293 B arise, C fram. 2294 C ai, B a, C lastende, B leastinde, R leahtre. 2295 C fram. 2296 C fram, winne, R ant, C wele. 2298 R nawih, B Nawhit, R kep. 2299 C *writes* þ tu lengre hit firsti. 2300 C *writes* ah hat tu hihendeliche, R hihentliche. 2301 C on *for* in. 2302 R alle. 2303 R const me *transposed*, C ȝarken.

[1] C originally *prebit*. [2] *respondit*. [3] *succedunt for mercantur*. [4] *esse videbis* transposed. [5] C *dominum* added on margin; L has *regem*.

thee, and to live if thou dost so; or, this very day, to die so dismally, that all who behold it shall shudder." "Nay," quoth Katherine, "it is not a loathly sight to see a thing fall that shall rise again, through that fall, a thousand times fairer,—from death to life immortal; and to rise from weeping to everlasting gladness; from misery to eternal bliss; from sorrow to joy, and to welfare that ever endureth. I care not at all, O king, that thou shouldst longer delay it; command then speedily what thou hast at heart, for I am prepared

meum videre et
virginalibus
choris
agnum sequentibus
interesse merear.
Sic effatam tirannus furiali spiritu
debriatus.

christi virginem a conspectu suo
abstractam jubet extra portam ci-
vitatis decollari. Que cum ad locum
passionis[1] prefixum properaret.
respiciens vidit turbam multam
virorum et mulierum sequentium
se atque plan-(fol. 190*b*)-gentium.
inter quas precipue virgines et

2304 þ ich iseon mahe
mi lufsume leofmon,
7 beon ibroht se bliðe
bimong mine feolahes,
2308 þe folhið him oueral [2340]
i þe feire ferreden
of uirgines in heouene."
þe king, as þe þ wes fordrenct
2312 wið þes deoules puisun,
nuste hwet meanen:
ah het swiðe don hire ut
of his ehsihðe,
2316 7 bihefden hire utewið
þe barren of þe burhe.
Heo as me ledde hire, [2350]
lokede aȝeinward,
2320 for ludinge þ ha herde,
7 seh sihen efter hire
heaðene monie,
wepmen 7 wummen,
2324 mid wringinde honden
wepinde sare.
Ah þe meidenes alre meast,
wið sari mod 7 sorhful,

2304 C swa þat, seo, B iseo. 2305 R leouemon. 2306 C beo, R so. 2307 R feolaes, C felahes. 2308 C þ folhen. 2309 B ferredene. 2310 B B uirgnes, C heuene. 2311 R þet *for* þ, B þe *for* þ, C was, R fordrencht. 2312 C i þe *for* wið þes, B deofles, puissun. 2313 B 7 nuste, C hwat. 2314 R mid *for* don, B wið *for* don; *omits* ut. 2315 C sihðe, B hehsihðe. 2316 B biheafdin, *omits* hire. 2318 C men. 2319 C aȝainward, B aȝeinwart. 2320 R for þe ludinge, iherde. 2321 R B ant, B *omits* sihen, C after. 2322 R *omits* heaðene. 2323 R weopmen, C wimmen. 2324 CB wið, R grindinde, C wringende. 2325 C 7 wepinde. 2326 R ant *for* Ah; te, B meidnes.

[1] *passioni.*

for all the pain that thou canst provide for me, so that I may see my beloved, who is so worthy of love, and joyfully be brought among my companions, that follow him everywhere in the fair company of virgins in heaven." The king, as one who was drunken with the devil's poison, wist not what to think: he commanded, however, to put her quickly out of his sight, and behead her without the barriers of the city. She, as they conducted her, looked back again, on account of the noise she heard, and saw many heathen, men and women, running after her, wringing their hands and weeping sore. But the maidens most of all, in sad and sorrowful mood, and the rich ladies, let tears trickle. And she turned again,

matrone nobiles lamentabantur.[1] Conversa igitur ad[2] illas.[3] dixit. O generose matrone ô virgines clarissime nolite obsecro passionem meam lamentabili planctu onerare sed si nature pietas vos ulla erga me incitat ad miserationem. congaudete precor michi[4] potius quia video christum me vocantem qui est amor meus. rex et sponsus meus. qui est merces[5] copiosa sanctorum. decus et decor[6] virginum. Vos vero[7] planctum[8] istum lacri-

2328 ⁊ te riche lefdis,
letten teares treondlin;
⁊ heo biwende hire aȝein,
sumdel iwreȝðet,
2332 ⁊ etwat ham hare wop
wiȝ þulliche wordes:
"ȝe lefdis ⁊ ȝe meidnes,
ȝef ȝe weren wise,
2336 nalde ȝe nawt bringen me
forȝ toward blisse
mid se bale bere;
nalde ȝe neauer remen
2340 ne makien reowȝðe for me,
þe fare to eche reste,
into þe riche of heouene.
Beoȝ bliȝðe, ich biseche ow,
2344 ȝef ȝe me blisse unnen;
for ich iseo Iesu Crist,
þe cleopeȝ me ⁊ copneȝ;
þe is mi lauerd ⁊ mi luue,
2348 mi lif ⁊ mi leofmon,
mi wunne ⁊ me iweddet,
mi murhȝðe ⁊ mi mede
⁊ meidene crune.
2352 Ower wop wendeȝ

[2360] [2370] [2380]

2328 B ant, C lafdis, B leafdis. 2329 R leoten, C trendlen, B trondlin. 2330 R ant, C And, aȝain. 2331 R iwreȝðet, B iwreaðet, C *writes* sumhwat iwraððet. 2332 R ant, C etwat (*second* t *written over* d), B eadwat. 2334 C lafdis, B leafdis, R ant, meidenes. 2335 C ȝif. 2336 C B bringe. 2337 B towart. 2338 C B wiȝ, R so. 2340 C B makie, B reoðe. 2341 C þ, B feare. 2342 C heuene. 2343 B bliþe. 2344 C ȝif, C B unneȝ. 2345 C seo, R C ih'u. 2346 C þ; *after* cleopeȝ *the word* after *expunged*, R *writes* þe copneȝ ant cleopeȝ me. 2347 C þ. 2348 R ⁊ mi; leouemon. 2350 R ant.

[1] C originally *lamtabatur*. [2] omits *igitur ad*. [3] *illa*. [4] *precor michi* transposed. [5] C originally *mer*. [6] C originally *decora*: L has *corona*. [7] *ergo* for *vero*. [8] C originally *plactum*.

somewhat angered, and chid them for their weeping in words like these: "Ye ladies and ye maidens, if ye were wise, ye would not conduct me forth toward bliss with such doleful faces (features); ye would never lament nor make sorrow for me, who go to eternal rest, into the kingdom of heaven. Be cheerful, I beseech you, if ye wish me joy; for I see Jesus Christ, who calleth me and waiteth for me; who is my Lord and my love, my life and my beloved, my joy and my betrothed, my rejoicing and my reward, and the crown of virgins. Turn all

mabilem quem inaniter in me deperditis in vos ipsas[1] convertite. ne vos in hoc gentilitatis errore dies supprema deprehendat. pro quo fletus eternos subeatis.

al on ow seoluen,
leste ȝe eft wepen
echeliche in helle,
for þ heaðene lif
þ ȝe in ligge ð ;
as ȝe schullen alle, [2390]
buten ȝef ȝe forleten,
hwil ȝe beo ð o liue,
ower misbileaue."

Hec locuta a[2] percussore orandi spatium indulgêri sibi poposcit.

As ha hefde iseid tus,
bisohte þ wið þe brond,
as hit blikede buuen hire,
7 schulde hire bone beon,
þ he for his freolec,
firstede hire, 7 fremede,
þe hwile þ ha buhe hire,
7 bede ane bone. [2401]

Quod cum spiculator annueret.[3]

He ȝettede hire 7 ȝef
bliðeliche leaue ;

ipsa elevatis in celum oculis[4] oravit dicens.

7 heo biheold upward,
wið upaheuen heorte ;
7 cneolinde duneward,
þus to Criste cleopede :
"Lauerd, leome 7 lif
of alle riht bileafde ; [2410]

O decus et salus

2353 C seluen. 2354 B lest, R eft wepen *transposed*. 2356 R heðene, B headene. 2357 C liggen. 2359 C B bute, C *omits* ȝef, B forleoten. 2360 C beon. 2362 R iseid þus *transposed*. 2363 C him *for* þ, B þe, bront. 2365 B sculde, C bane. 2366 C freolaic. 2367 R friðede *for* firstede, ant. 2368 R þeo *for* þe, C hwil, R heo, C buhde. 2370 R ant he, ant, C wið *for* ȝef, R ȝef hire. 2372 R ant, C And, B biheolt, upwart. 2374 R *omits* 7, B dunewart. 2375 C B crist. 2376 C [L]auerd (*space left for* L), R ant. 2377 R rihte, R B bileaue.

[1] omits *ipsas*. [2] C *a* supplied on margin. [3] C second *e* altered from *i*. [4] *oculis in celum*.

your weeping upon yourselves, lest ye once more weep eternally in hell, for that heathen life in which ye lie; as ye shall all, except ye leave off your unbelief whilst ye are in life." When she had thus spoken, she requested him who had the sword, as it gleamed above her, and was to be her slayer, that he of his liberality, would delay for her, and indulge her, while she bowed herself and prayed a prayer. He granted and gave her permission cheerfully; and she looked upwards, with uplifted heart; and kneeling down, she thus called upon Christ: "Lord, light and life of all true believers; mild Jesu, who art thyself the reward

credentium. ô spes et gloria virginum jesu bone.

gratias tibi âgo: qui me intra collegium ancillarum tuarum connumerare dignatus es.

Fac ergo hanc cum ancilla tua obsecro[1] misericordiam. ut quicunque in laudam et gloriam[2] tuam passionis mee memoriam egerint. sive in exitu anime sue aut etiam in quacunque angustia me invocaverint: celerem propitiationis tue obtineant effectum. Fugiat ab eis pestilentia et fames. morbus et clades: et universa aurarum intemperies.

milde Iesu, þ art te seolf
meidene mede;
ihered ⁊ iheiet
beo þu, hehe healent!'
⁊ þe ich þonki, lauerd,
þ tu hauest ileuet me,
⁊ waldest þ ich were
i þe tale of þine wummen.
Lauerd, milce me nu,
⁊ ȝette me þ ich ȝirne: [2420]
ich bidde þe þeos bone,—
þ alle þeo þ munneð
mi pine ⁊ mi passiun,
þe to luue, lauerd,
⁊ cleopieð to me hwen ha schulen
þe derf of deað drehen,
oðer hwen se ha hit eauer doð,
in neode ⁊ in nowcin,
hihentliche iher ham,
heouenliche healent! [2430]
Aflei from ham al uuel,
weorre ⁊ weane baðe,
⁊ untidi wederes;
hunger ⁊ euch hete
þe heaneð ham ⁊ harmið!

2378 C ih'u, B þe *for* þ, C þe self. 2380 B iheret, R ant, C iheied. 2381 C healend. 2382 R al *for* ⁊, C And, te. 2383 R ilenet, C ileauet, B ileueð. 2385 R B *omit* þe, C wimmen. 2387 R ant, ȝirni, C ȝerne. 2389 C þoa *for* þeo; þat, B þe *for second* þ, R munnið. 2391 C to þe; leue *for* luue. 2392 C clepien. 2393 R þ, deð. 2394 R so heo. 2395 B i, R oðer *for* ⁊, B i, R neowcin. 2396 C hihendliche. 2397 R heouenlice, C heuenliche (*hole in MS.*: l *and part of* i *wanting*), R lauerd *for* healent, C healend. 2398 C fram, B alle. 2399 R worre, ant, C wone, B weone. 2401 R ant, heate. 2402 C þ, R heanið, ant, C harmeð, B hearmið.

[1] omits *obsecro*. [2] *gloriam et laudem*.

of maidens; praised and exalted be thou, great saviour! And I thank thee, Lord, that thou hast permitted me, and wouldst that I should be in the number of thy women. Lord, be gracious to me now, and grant me what I desire: I request of thee this boon,—that all those who mention my pain and my passion, for love of thee, Lord, and invoke me when they are about to endure the tribulation of death, or whensoever they do this, in need or in trouble, thou listen to them speedily, O heavenly Saviour! Make to flee from them all evil, both war and trouble, and unseasonable storms; hunger and every hatred that depresses and harms

Fiat in finibus eorum terre fecunda messio. âer salubrior.[1] et secunda[2] elementorum gratia[3] jocunda fructuum ubertas.

Ecce[4] Lowr! her ich abide

jam expleto certaminis[4] agone domine jesu christe ferientis gladium expecto.

Tu quod carnifex tollere non potest precor suscipe spiritum meum: et per manus sanctorum angelorum in eterne[5] quietis[6] sede[7] cum sanctis virginibus confovêri jubeas.

Necdum orationem compleverat: et ecce vox hujusmodi de sullimi[8] nube emissa ad eam redditur.

Veni dilecta mea. speciosa mea: ecce tibi beatitudinis jânua aperi-

2404 þe bite of sweordes egge.
þe ꝑ me to deaðe deð,
do al ꝑ he mei don,
neome ꝑ he neomen mei,—
2408 ꝑ lif of mi licome; [2441]
mi sawle ich sende to þe,
healent, in heouene;
hat ꝑ ha beo iset,
2412 þurh þine hali engles,
i ꝑ heouenliche hird
bimong þine meidnes."
Nefde ha buten iseid swa,
2416 ꝑ ter ne com a steuene
sihinde from heouene: [2450]
"Cum, mi leoue leofmon;
cum nu, min iweddet,
2420 leouest an wummon!
Low, þe ȝete of eche lif
abit te al iopenet!

2403 R hwer *for* her, C ich abide her. 2404 C swordes. 2405 C deade doð, R *writes* þe ꝑ tis deð me deð to, B *writes* þe ꝑ deð me to deað. 2406 C *omits* don. 2407 C nime, nime, B neome *for* neomen. 2408 C þe. 2409 R ihc, C i, R senden. 2410 R hehe healent, C healend, heuene. 2413 C heuenliche, B hirt. 2414 R meides. 2415 B [N]efde (*space left for* N), C B bute, B ibede *for* iseid, C tus *for* swa. 2416 R stefne. 2417 C stihende fram. 2418 R leouemon. 2419 C þu *for* nu. 2420 C a. 2421 R ȝet, C ȝate. 2422 C abid, iopened.

[1] C originally *solubrior*. [2] *secundam*. [3] *gratiam*. [4] inserts *mei*. [5] *eterna*. [6] *quiete*. [7] omits *sede*. [8] *sublimi*.

them! Lo! I abide here the bite of the sword's edge. Let him that puts me to death, do all that he may, let him take what he can take,—the life of my body; I send my soul to thee, O Saviour, in heaven; command that it be placed, by thy holy angels, in that heavenly household among thy maidens." She had no sooner spoken thus, than there came a voice descending from heaven: "Come, my dearly beloved: come now, my spouse, most beloved of women! Behold, the gate of eternal life awaits thee fully opened! The abode of every joy

tur. ecce (fol. 191*a*) quietis eterne mansio tibi parata adventum tuum expectat. jam in occursum tuum chorus ille virgineus[1] sanctorum exultantibus animis cum triumphali adventat corona. Veni ergo. et ne sollicitêris[2] de donis que postulas: nam et his qui passionem tuam devotis mentibus celebraverint. et qui in periculis et necessitatibus tê invocaverint. presidia optata. et opem celerem de celo promitto.

Facta ergo hac voce: christi virgo lacteam cervicem protendens spiculatori ait.

Ecce[3] vocor a domino meo jesu christo. tû[4] jam impiger age: et

þe wununge of euch wunne
kepeð ⁊ copneð þi cume.
Lo! al þ meidene mot
⁊ tet hird of heouene,
cumeð her aȝein þe,
mid kempene crune!
Cum nu, ⁊ ne beo þu
na þing o dute
of al þ tu ibeden hauest;
alle þeo þ munneð
þe ⁊ ti passiun,—
hu þu deaðest drohe,—
wið inwarde heorte,—
in eauer euch time
þ heo to þe cleopien
wið luue ⁊ rihte bileaue,
ich bihate ham hihentliche
help of heoueneriche."
Heo, wið þeos steuene, strahte
forð swiftliche
þe snawhwite swire,
⁊ cweð to þe cwellere:
"Mi lif, ⁊ mi leofmon,
Iesu Crist, mi lauerd,
haueð nu icleopet me.

2423 R wunnunge, B euhc. 2424 R ant, C come. 2425 R low, B þe. 2426 C þat, heuene. 2427 B kimeð, C aȝain, B agein. 2428 C B wið. 2429 R ant. 2430 R ofdutet *for* o dute. 2431 R *omits* tu. 2432 R þet *for* þ, B þe *for* þ, R munnið. 2433 R ant. 2434 R deð. 2435 R wið in wið inwarde (sic), C inwarde (*hole in MS.*: *lower part of* e *wanting*). 2436 R euer. 2437 C clepieð. 2438 R ⁊ wið rihte, B riht. 2439 R help *for* hihentliche, C hihendeliche. 2440 R hihentliche *for* help, C heuene *for* heoueneriche, B heoueriche. 2441 C þis, R stefne. 2442 R B uorð. 2443 B snahwite. 2445 R leouemon. 2446 R C ih'u. 2447 C *omits* nu; iclepet, me to him.

[1] C originally *virgines*. [2] C originally *solicitêris*. [3] inserts *ego*. [4] inserts *autem*.

expecteth and longeth for thy coming. Lo! all the assembly of virgins and the company of heaven, are coming to meet thee, with the crown of conquerors! Come now, and doubt nothing in regard to all that thou hast prayed for. All those who mention thee and thy passion—how thou enduredst death,—with sincere heart,—at every time they shall invoke thee with love and true faith, I promise them help speedily from the kingdom of heaven." She, at these words, stretched forth quickly her snow-white neck, and said to the executioner: "Jesus Christ, my life, my beloved, and my Lord, hath now called me to him. Now then

rẽdde expletum quod â tiranno accepisti mandatum.

Mox ille insurgens. decollavit eam.

Quo ex facto duę rês memoria digne[1] apparuerunt. una quia lac pro sanguine in testimonium virginalis innocentie de corpore ejus effusum terram uberius irrigavit altera quia mox angeli acceserunt. et assumptum corpus per altum aerea[2] subvehentes in monte Sẏnai deposuerunt

qui mons â loco occisionis ejus[3] distat itinere viginti et eo amplius dierum.

quo in loco innumera ad laudem

2448 Do nu þenne hihentliche
þ te is ihaten."
7 he, as ha het him,
hef þ hatele sweord up,
2452 7 swipte hire of þ heaued.
I þ ilke stude, anan,
iwurðen twa wundres.
Þe an of þe twa wes,
2456 þ ter sprong ut, mid te dunt,
milc imenget wið blod, [2490]
to beoren hire witnesse
of hire hwite meiðhad.
2460 Þe oðer wes, þ te engles
lihten of heuene,
7 heuen hire on heh up,
7 beren forð hire bodi,
2464 7 biburieden hit
i þe munt of Sẏnai,
þer Moẏses fatte
þe lahe et ure lauerd, [2500]
2468 from þeonne as ha deide
twenti dahene ȝong,
7 ȝet ma, as pilegrimes,
þ wel witen, seggeð.
2472 Þer ure lauerd wurcheð

2448 C hihendliche. 2450 C And. 2451 B heatele, C sword. 2452 C þat, R heauet. 2453 C þat, stede. 2454 B iworðen. 2455 C *omits* of þe twa. 2456 C sprang, R mit, C wið, R *omits* te, C þe. 2457 R *omits* wið. 2458 R iwitnesse, B wittnesse. 2459 R hwite (h *added from above*), C meidenhad. 2460 C þat *for* þe; was, R engels (s *added from above*). 2461 R from *for* of, B heouene. 2462 R ant, up on heh. 2465 R sẏnaẏ. 2466 R moises. 2467 C at. 2468 C fram, R heo. 2469 C gong. 2470 R ant, C And, B ȝette, C mare. 2471 B þe, C *writes* seggen þ wel witen. 2472 B þear.

[1] *memoria digne* transposed. [2] *aera*. [3] C *ejus* supplied on margin; L omits *ejus*.

quickly perform that which is commanded thee." And, as she bade him, he lifted up the hateful sword, and struck off her head. In the same place, instantly two miracles were done. One of them was, that there sprang out, with the stroke, milk mingled with blood, to bear her witness of her pure virginity. The other was, that angels descended from heaven, and carried her up on high and bore away her body, and buried it in the mountain of Sinai, where Moses received the law from our Lord, twenty days' journey from the place where she died, and still more, as pilgrims say, who have sure intelligence. There our Lord

domini fiunt miracula.

Inter que et hoc unum insigne constat miraculum. quod de sepulchro ipsius rivus olei indeficienter manare videtur.

Nam et de minutis ossibus que de sarcôfago cum oleo effluunt. ubicunque asportantur. salutaris olei liquor stillare non desinit. ex quo peruncta debilium corpora celeris medicine opem reportant.

Passa est ergo beata KATERINA mense novembrio.[1] vicesima quinta die. feria sexta: hora tercia servans videlicet diem et horam qua christus pro mundi re-

se feole wundres for hire,
as na muƀ ne mei munnen.
Ah bimong ham alle,
2476 þis is an of þe heste,— [2510]
þ ter rinneƀ aa mare
eoile iliche riue,
7 strikeƀ a stream ut
2480 of þ stanene þruh
þ ha in resteƀ.
Ȝet of þe lutle banes,
þe floweƀ ut wiƀ þe eoile,
2484 floweƀ oƀer eoile ut; [2519]
hwider se me eauer bereƀ ham,
7 hwer se ha beoƀ ihalden,
þ healeƀ alle uueles,
2488 7 botneƀ men of euch bale,
þ rihte bileaue habbeƀ.
Þus wende þe eadie
meiden Katerine,
2492 icrunet, to Criste,
from eorƀliche pinen,
i Nouembres moneƀ,
þe fif 7 twentuƀe dei, [2530]
2496 7 Fridei, onont te under:
i þe dei 7 i þe time

2473 R swa. 2475 R bimong (g *added from above*). 2476 R is *inserted from above*, C hehste. 2477 C renneƀ ai, B a. 2478 R eoli, B eoile (i *inserted from above*), R riuet. 2480 R þe, C þurh. 2481 R heo. 2482 R *omits* þe. 2483 C þ, flowen. R eoli, B eoille. 2484 R eoli. 2485 R þ hwider, so, C men, R *before* bereƀ *the syllable* be *blotted out and expunged.* 2486 R ant, so heo, C beon. 2487 C heales. 2488 B ant. 2489 B þe, C riht, habben. 2490 R þis *for* þe; edi, C eadi. 2493 C fram. 2494 C nouembris. 2495 R a *for* 7, C dai. 2496 R ant, C fridai, R *omits* te. 2497 C dai.

[1] *novembri.*

worketh so many miracles, on her account, as no mouth may recount. But, among them all, this is one of the greatest,—that there runneth oil evermore alike abundantly, and a stream rushes out of the stone coffin, in which she rests. Also, from the small bones, which flow out with the oil, other oil floweth out, (which) whithersoever they are carried, and wheresoever they are kept, heals all diseases, and relieveth men, who have true faith, and every distress. Thus went the blessed maiden Katherine, crowned, to Christ, from earthly pain, in the month of November, the twenty-fifth day, and on Friday, about the Undern: in the

demptione ad passionem
properavit:
cui honor et laus et gloria. et
potestas est per immortalia secula
AMEN.[1]

þ hire deore leofmon
Iesu, ure lauerd,
leafde lif on rode
for hire 7 for us alle.
Beo he, as healent,
iheret 7 iheiet,
in alre worlde world, [2540]
a on ecnesse!
Amen!

Explicit vita et passio Sancte KATERINE virginis et MARTIRIS.

2498 R þet, *omits* deore; leouemon. 2499 R ih'u crist ure, C ih'u. 2500 R lefde, C B o. 2501 R ant. 2502 C ase, healend. 2503 C ihered, R *writes* in heihunge ant in herunge. 2504 R worldene *for* worlde, B worlt *for* world. 2505 R aa.

[1] *seculorum* for AMEN.

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day and at the time that her dearly beloved Jesus, our Lord, gave up his life upon the cross for her and for us all. May he, as Saviour, be praised and exalted, in the world of all worlds, ever to eternity! Amen!

NOTES.

4. The same verse St. Jul. p. 9.

11. Cf. Jul. p. 13, *þe refschipe of rome.*

15. R *þes*; the scribe took the *wên* of his original for a *þorn*.

23. C by an erroneous separation of letters forms a word derived from O.E. *earh* = cowardly. This is one of the numerous alterations by which, however clever, C spoiled our text.

27–28. Cf. Jul. 13, *of alle þe londes þ þerto ligge*ð.

29–30. One of our poet's historical reminiscences.

57. Aelfric, Hom. i. 582, renders the same idea by: *be his agenre hǽfene*; *hafen, häfen* meaning *property*. See also i. 880 *be* ðaes *mannes haefene*, translated by Thorpe: *according to a man's property*. As it is impossible to prove *äfen* to have been used in O.E. in a similar expression, it is not improbable that our *euene* became the heir of, that is, received the functions and partly the meaning of *hafen*, when the latter came to be disused.

62. The sense demands *brohten*, as referring to the plurals *þe riche þe poure*. In Z *brohte* seems to refer to *hwa* 61. This construction, however, would deprive the principal sentence of its verb.

68. Cf. St. Jul. 7, *feir* ⁊ *freoliche* ȝuheðe.

69. Cf. St. Marg. p. 2, *of wlite* ⁊ *of wastum*.

83. *herd* from O.E. *heord* = *custodia*, quite distinct from *hird* (81 and elsewhere), from O.E. *hîrêd* = *familia*. In consequence of the similarity of these words in our dialect, they must have been often confounded with each other; already in O.E. we have a by-form of *heord* spelt *hyrd*, and *hîrêd* very often appears contracted to *hîrd*.

117, 122. In these verses we have *underneomen* in two distinct meanings. Stratmann only gives as its meaning *suscipere, reprehendere*, which would suit 117, but not 122. Here the context requires a meaning like *to try, tempt*. And indeed, in the Latin text, we find *experiri*, or rather *attemptare*, answering to it.

125. Cf. St. Jul. 35, *wiðhis crefti crokes*. See l. 256 *crokinde creftes*.

124–126. Cf. St. Jul. 43, *wrenchen sum rihtwis ut of þe weie*; St. Marg. 4, *wrenchen ut of þe weie*.

138. B *burh*: a similar mistake occurs in line 1642.

140. The Latin text with *sonus* demands *nurðe* = *noise*, as B has it. It seems to me beyond doubt that R and C here mutually, though independently, altered the text. Evidently they did not know the word, which in the time of our legend was already very rare and obsolete.

145. Cf. l. 1667, with various readings. The difference between the terminations of *-unge* and those of *-inde* is rapidly disappearing. It is known that the first instance of their being confounded occurs in the older text of Laȝamon's Brut.

149. The clumsy-looking insertion of this verse was necessary, as in ll. 146–47 the cause of the noise had already been stated.

155. Cf. Jul. 67, (þ) *wod he walde iwurðen*; Marg. 7, *þ forneh wod he walde iwurðen.*

162. The same verse is used in Juliana 7.

168. R *hire* is either the possessive pronoun referring to the following *heorte*, or it is the so-called absolute pronoun. Cf. l. 2151 C *him.*

169=wounded in heart. *heorte*=O.E. *heortȳ-ê* Instr.—a case which in the documents of the time is very scarce. The same construction might have been applied in ll. 608–9: *mode imenget inwiþ.*

181–2. Cf. Marg. 5, *ahef hire heorte heaued uppward to þe heouene.*

186. *iwald* might be = *in walde*, in power. But then the passage would give no sense, and, even apart from this, C seems to hint at *i(-wald)* not being the preposition, but the prefix ȝe-. A similarly-worded passage in Marg. p. 5, *al þ ich iwald ah ⁊ am of lauerd*, does not throw much light on our case. There likewise the word in question can, by assuming a suitable punctuation, be taken for a form of the O.E. verb *ȝewealdan.* The apocope is nothing unusual in our dialect. A few verses below we find it in *ne dred ich.*

204. C. This excessive hardening of the old Germanic tie-vowel *i* (remnant of tie-syllable *-aia-*) is only to be seen in one other place—and this curiously enough in the same word *biblodeke*—in MS. T of the Ancren Riwle.

232. For reading C, see note on l. 1176.

238–39. Cf. Old Engl. Hom. i. 97, *summe iscead godra gast and ufele*, and Hali M. 25, *as tah ha nefden wit in ham ne tweire schead as mon haueþ ba of god ⁊ of uuel*; Sawles W. 255, *schad bituhhe god aht uuel.*

243. R *þur* see ll. 138, 281, 1642.

245. *witlese.* Z in correcting the verse destroys the sense.

252. *heoren* as genit. is co-ordinated to *his* and *alre þinge.* For the vowel see l. 872. The concluding consonant might suggest the idea that, like other Germanic dialects, Middle English was about to develop a poss. pron. out of the genit. of the personal pronoun. Still, it is more likely that we have here a case of the so-called nunnation. Cf. the modern prov. *ourn, yourn, theirn.* That it was C who altered the text, we may infer from the inconsistency of this alteration. By dropping ⁊, he tries to make *heren* infinitive, without thinking of the tie-vowel, which everywhere else he has faithfully preserved.

255. Cf. Jul. 43, *he* (*þe deouel*) *ifint euch uuel.* I might have put the form of R in the text, seeing that many more contractions of this kind are preserved, not only in R, but often in C and B as well.

256. B *hise.* See ll. 1382, 1738, 1954, 1988, 2017, 2235. The form is very common in our dialect as it is in several others. Does the concluding *-e*, like the *-n* mentioned in the preceding note, mean an inflection? We find the oldest specimen of the form in the Saxon Chron. under the year 1123.

258. See note on l. 2018.

263. Cf. Jul. 21. *iboren* ⁊ *ibroht for*ð.

276. *þ* is not final, but heads a substantival sentence. *þunche* is no doubt an alteration. C *bote* (see l. 280 C) is a very late form, showing that the vowel was already shortened.

282–3. According to the Latin text, we ought to have *iwrahte of nawiht.* The corruption, if such it is, reaches back as far as X. Very likely the poet intended the following division: *há álle wérèn* | *iwráhtè of náwiht* | ⁊ *i þis wórld iséttè* (cf. *iwrahte*) *ús fór to fróurìn* | etc.

288. The Latin original with *consequentur* requires *schulen* (C), but the conditional sentence in l. 290 requires *schulden.*

290. R *walden*, no nunnation, but a plural, referring to *ha.*

298. *eche* employed as a substantive, as in Jul. p. 35.

311. *swi*ðere. B has the right form of the adverb, if judged by the rules of O.E. grammar.

316. For *hit* see the various readings of l. 273.

319. As *lahe* (l. 2467), O.E. *laȝa*, is never found with 'umlaut,' it is obvious that *lei* is of Norman origin, and derived from the Latin *legem.*

320. To judge by the Latin *rationalis*, it is not improbable that *lahe* is miscopied from *lahede*, past part. (indic. l. 1206). Another suggestion would be to derive it from O.E. *láh.*

328–9. The author of St. Marg. translated the same words *quem Judei crucifixerunt* with the same verses. See my disquisition, Anglia, v, 101.

360. *þu* omitted or mutilated to *t.*

366. *schafte*, old plural *gesceafta?* or sing. with anomalous *-e*, as it occurs some pages before.

371–2. Cf. Aelfred's Metra, iv. 25, *ealla gesceafta hŷra*ð *þinre haese . . . bûtan men anum*, and Marg. 9, ⁊ *halt tine hestes bute mon ane.* In Marg., as here, the passage has no equivalent in the Latin original.

374. *Stewen* is literally *to stow. Stow that* is still the common thieves' slang for *hold your tongue.*

385–90. This phrase is meaningless. Evidently the elaborator intended to avoid antiquarian matters. See Latin text.

387. *þeronont* is still preserved in Lowland Scotch *thereanent*, which means *concerning that matter.*

396. *motild* is only once more to be found, in Old Engl. Hom. i. 205. There it means mediator, defender: *þet tu beo mi*

motild azeines mine soule fon. Here it seems to have the meaning of *tattler*.

416. Perhaps I should have left out *ham* in accordance with C, and on account of the metre, *ham* in l. 414 being conspicuous enough to serve as object to both verbs (*medien* and *makien*). Cf. ll. 866–7, where moreover the place of the object is not nearly so conspicuous as it is here. B's attempt to repeat the pronoun is rather suggestive as to the reading of our passage. At the same time we are reminded of the contraction *hest* for *hehest*, rather common on the following pages (see for inst. l. 536). But even assuming liberties such as these, the verse remains bad. In B, by following the Latin text too closely, the words of ll. 417–430 are somewhat clumsily arranged. R tries to correct, but destroys the sense entirely.

423, *iken* ⁊ *icnawen beon* or *ken* ⁊ *cnawes beon* (l. 2041)=*to be or feel conscious or convinced.* Cf. Aelfric's Hom. i. 510, *ȝecnæwe his mânes*=*conscious of and acknowledging his crime.* See ibid. 168, 378. Floriz and Blancheflur (ed. Lumby) 189–90 : *þo Floriz bigan his consail schewe And to Daris beon iknewe*=*began to get known to*, etc.; see ibid. 401–2.

447–8. Cf. St. Marg. 4, *and of þi semli schape ant of þi schene nebschaft.*

451. *swuti* (not in Stratmann) might be derived from O.E. *swéot, swŷt*=*troop band*, cf. *swûtol, swéotol.* Still we have this adject. already in the form of *sutel* (l. 381). More probable is the derivation from *swête*, cf. *swŷtnis.* R *sputi* reminds us of the foreign word (*de*) *sputien*=*to argue*, which occurs several times in the poem.

467. On account of the Latin text, I decided on choosing the reading of C.

476. *Ah* is out of place here. *for* would be better, answering to *enim* of the Latin text.

477. *hali* answers better to *sanctioris* than *soðe* does. Still the copyist may accidentally have hit upon the right word.

480. *me*; dativus ethicus.

484–7. 1 Corinthians i. 19.

490–502. Psalm cxv. 3–8.

507. Even now *for why* is used besides *why*; the latter is considered to be the more fashionable of the two.

513. A good idea, which, as it appears, had no little influence upon the poet's elaborating the speeches of our Saint.

514. *þolen* employed transitively means *to tolerate*, but *to wait* when employed absolutely. The transitive verb *abiden* we have in l. 2403.

531. *foreseide, forewende*, neither of these compounds is to be found in Stratmann.

538. M.E. *clergie*=*knowledge*, very common in Piers Plowman, and quite distinct from modern English *clergy.* The former is derived from O.Fr. *clergie*, Low Latin *clericia*, the latter from O.Fr. *clergié*,

Low Latin *clericatus*. Owing to their derivation, the French forms had a different accent. In M.E. presumably this difference was lost. Still, in our passage the accentuation is quite in accordance with the history of the word. We are forced to read *of álle clergiès*. Worth noticing is the rhyme *clergy: feleceté* in John Audelay's poems, ed. Wright, p. 33. As to examples of *clergie*=mod. *clergy*, we may cite Rob. of Glouc., p. 563; and Rob. of Brunne, Langt. Chron., pp. 283, 286.

545. The Latin text has *juvenis*. Still, nowhere else can we find the word *ȝungling* applied to women; it is doubtless an alteration of C's. *ȝeonglic*, on the contrary, we find twice in the Anglo-Saxon Glosses published by Bouterweck in Haupt's Zeitschrift, ix. 485, 490. In each place it is the translation of *pubescens*. In M.E., so far as I know, the word is only found in one other place, namely, in St. Brandan, ed. Th. Wright, p. 33, meaning *young* or *rather young*. For B putting *on* instead of *of*, cf. ll. 547, 819, and note on l. 1100.

547. C *hise* for *hire* must be explained either as relating to the grammatic gender of *meiden*, or as the form which we find later on so frequently used for the acc. of *ha* in the writings of Southern authors, as Dan Michel and Shoreham. To regard this form as an archaism and direct descendant from Gothic, we have a better right than Morris (Reader, 1864, May 26, p. 689), as only the genit. *izos* (or dat. *izai*) of the Gothic pers. pron.; but never could such a form as *ija* the Acc. case explain and be the ancestor of our *hise* (*h*)*ys*. It goes without saying that in this case *s* must have had the vibrating, buzzing sound. Cf. Sievers, Gram. p. 67. For *on* see end of preceding note.

551–2. Cf. Hali M. 17, *ȝ tuke*ð *hire al to wundre=and throws* (*draws*) *her entirely into destruction.*

558. Cf. Jul. 29, *for luðer eie*; Hali M. 43, *godes luðere eie*; further, two more passages in this legend, ll. 1234 and 1516, where *luðer strencðe* is contrasted with *liste*. These passages—together with the frequent use in Marg. and Jul. of the word in connection with the names of the heathen tyrant, as *Olibrius þe luðere, Elewius þe luðere*, —will give us a fair notion of the meaning of the word. It is *rude, cruel, relentless*, rather than *appalling*.

593. *wuneð*, better would be *wunieð*, as on account of the Latin *omnes, þe alre wiseste* must be taken as plural. The conjecture would at the same time correct the verse. See 1304 R *þ wunieð in eatlonde*. Interesting is the close resemblance of a passage in Laȝ. Brut, iii. p. 122.

þu ært þe riccheste mon
þe rixleoð on londen
and þe alre wiseste
þe wuneð under weolcne.

597–98. Cf. Romaunt of the Rose 692,

That I was neuer erst er that day
So jolyf nor so wel bigoo.

601–2. Cf. Marg. 4, *into cwarterne ant into cwalmhus*, and Brut. i. 31

vt of þon quarcerne
of þan qualehuse.

Ibid. 160, *Heo duden heo in quarterne in ane qualehuse.* Judging by the two last-quoted passages, the *quarterne* seems to have been nothing but a cell in a *qualehuse* = *prison* or *death-house* rather (both *quale* and *qualm* meaning *nex, mors*). In our legend and in St. Margaret this difference is effaced.

617. Cf. Marg. *swotest to smeallen.*

630. *men*, I consider to be no more than a dialectal peculiarity of C's, especially as it governs the singular. See note on l. 1176. It is not quite plain what kind of relationship exists between our *me*, the old *man*, and *men; man* and *me* govern the sing., *men* the plural. The first specimen of *me* we meet with, is in the Saxon Chron. under the year 1124.

632. The regular preterit forms of *drehen*, O.E. *dreoȝan*, are very rare in M.E. This may have been the reason why R and C altered the text, the latter replacing *drehen* by a word of similar spelling and meaning, the former using a weak form, another specimen of which we have in l. 1160. But as the plur. pret. only appears as *drohen, droȝen, drowen*, and (so far as I know) suffers no 'umlaut,' the form in question might as well be a mistake occasioned by B's eyes straying to the foregoing line. As my chapter on the dialect will show, the relationship between the two verbs *drahen* and *drehen* is anything but clear in our text. Their meaning is in many points the same, and their forms display almost every shade of the O.E. vocalism.

635–43. St. Matthew x. 18, 19.

654. The Latin text seems to require R *awed.* Still it is unlikely that C and B independently departed from their originals in exactly the same point; not to mention that the words *þurh þi wisdom* do not well agree with the meaning of *aweden.* But above all it must be remembered that there is scarcely an instance of *aweden* being used as a transitive verb. In Aelfric's Hom. ii. 510, *His ðeow-cnapena ân wearð þearle awèd*, where Leo translates *awed* with *wuethend gemacht*, the word is simply to be taken as adjective, as in many cases it plainly stands for *wod.* In M.E. the construction is the same. The first and only exception dates from a comparatively late period, and leaves no doubt concerning its construction. It occurs in the Owl and Nightingale 509, *A sumere cheorles awedeþ.* However, several lines of our poem (such as l. 556, and still more graphically, l. 1270,) speak for the wording of the verse.

659. C with *iwent* = *conversi* is doubtlessly right; its auxiliary verb is *beon* in l. 657. This infinitive is co-ordinated to *wurðgin* l. 660. The translation is too literal and clumsy.

663–4. The usual conclusion of prayers. Cf. Grein, Bibl. der Ags. Prosa, p. 1, *on worulda woruldum*; *ibid.* p. 265, *on ecnisse Amen.* Also in M.E. in frequent use. See Hali M. pp. 17 and 29; Marg. pp. 7, 8 and 22; and Jul. pp. 65 and 69.

665. See ll. 1993, 2415. Cf. Jul. 69, [*N*]*efde ha bute iseid swa þat an engel ne com*; and Marg. 19, *Nefde ha bute iseid swa þ al þe eorðe ne bigon to cwakien.*

672. Cf. Jul. 13 *i leitinde leie*; and Marg. 9, *ant leitede al o leie.*

705. In *meidnes*, in accordance with the old grammatical law (after a long root syllable), the intermediate vowel is omitted. In our time the law is more frequently broken than observed. The common spelling is *meidenes, deoueles*, etc.

709–12. This passage, like many others, has been made use of by the author of Juliana. On p. 37 he writes:

Ich hit am quoð þe unwiht
godes heh engel
for te segge þe þis
isent te from heouene.

See my inquiry, Ueber den Verfasser der Ags. Legende von Katherina, *Anglia* v, 103.

715. Cf. Jul. 5, *þeos meiden & teos martyr þat ich munne*; and Marg. 2, *þes meiden þe we munnid.*

729. Cf. Marg. 2, *þeos feondes an foster.*

732–4. Cf. Marg. 17, *striken men þiderward þea of eauereuch strete for to seo þe seorhe*, etc. *striken = to run, rush, flow, stream* (cf. 'a stream of people'). The same expression occurs l. 2479.

757. Cf. The Gest Hyst. of the Destr. of Troy, 9571, *We might holly the herre hond haue now for ay.* Similar is Sal. & Sat. 500, *oð þat he gewendeð on þá wyrsan hand.*

767. *an hwet = some* or *one thing* or *what* (in the expression *I tell you what* or *one thing*). It is a kind of indefinite pronoun; *sumhwet* is formed in the same manner. It occurs once more in l. 1301. Cf. Marg. 5, *ah an hwet wite þu.*

782. *naue þu* is the indicative mood. The concluding *st*, or *s* rather, has been dropped, because of the succeeding dental fricative. Worthy of notice is the construction in *nawt to donne habben of*, etc. = *to have nothing to do with*, etc., which is nowhere else to be met with.

786. See Maetzner, Gram. under Inversion of prepositions, ii. 2. Same construction ll. 810, 857, etc.

791. Cf. Ancren R. 96, *leteð hine iwurðen = let him be, leave him alone.*

792. *ontaken = to begin.* Rather common in this sense. See Stratmann, s.v. *taken.*

795. *alles*, O.E. *ealles*, of similar meaning to *mid alle* or *wið alle = altogether, quite.*

797. *igreten = to honour, distinguish.* See ll. 207 and 220. Cf. Beow. *sceal manig oðerne godum gegrêtan.*

800. *utcumene = come from afar*, or *experts.* A compound found nowhere else, as yet.

801. *kepen* must be = *to care, be anxious, curious*, as in l. 2298, *Nawiht king ne kepe ich, = I do not care at all, O king*, etc. For the phrase see l. 2424.

806 = *of þ* (C) [*ȝe*] *leoteð se lutel?* = *which you prize so little?* There is hardly any construction in this and the following sentences.

817. This line, rendering the words *quod animo concepit*, has, in an awkward and sense-obscuring way, been appended to a break which gave a translation already amply sufficient of the contents of the Latin passage. To judge by the wording of the latter, it is best to take the verse as co-ordinated with *& meast con*. Still, according to the original, it ought to be subject to *þrof* (l. 816) and read *& of þ he haueð*, etc. Another addition patched in a similarly clumsy manner on to a preceding sentence, we have in *& te deopnesse*, l. 979, which syntactically is co-ordinated with *derfschipe*, l. 977. Still worse is l. 1160, *oðer deað drehde*, which verse, taken strictly, ought to follow closely l. 1157.—ll. 818–19 are parenthetic, and l. 820 is co-ordinated with *cume cuðe þrof*. The word *cume(n)* just mentioned, in the sense of the usual *bicumen* = *to become*, is nowhere else to be met with.

824. *flutten* (Stratm. *flutte* = *migratio*) = *to travel, toil*, is, in the form *to flit*, still applied to birds of passage. In Scotland the same word means *to move, change lodging*. Cf. Sawle W. 251, *ha flutteð from þe heate into þe cheale*.

835. In this and the succeeding lines the reader will easily perceive the influence of the Latin style.

831. Probably here the poet wrote *godlic*, which was misunderstood by X already, so that here we should have a nice antithesis. There are many traces of this *c* unchanged, as the various readings will show.

853. *grapes* = *tricks*. This word is nowhere else to be found in M.E. In O.E. it is not uncommon.—*Galien* is no doubt the old *Galen*. The insertion of *i* is a common mistake throughout the Middle Ages. Chaucer also has *Galien*.

854. *flit* O.H.G. *flîz* = *zeal, diligence, artifice*.

857. See note on l. 1327.

860. *nawt feole* is redundant. I fancy the poet forgot to blot out these words.

864. It is pretty certain that Z is wrong here. At any rate, and without regard to the alliteration, C *eadi* answers better to *beatitudine* than *hali* does.

866–7. See note on l. 416.

870. The division of the verse, which is here particularly distinct, makes it pretty certain that the poet wrote *ánè* or rather *ánnè*.

872. C, by cleverly inserting *of*, changes the pronoun *heore* into a substantive, O.E. *heorra*. In this way, however, the accessory sentence loses its connection with the rest of the break. See note on l. 252.

873. See l. 951. I think I ought to have translated: *that rightly trust, (have confidence) in him*. Cf. Met. 2699, *þe þisum drŷcraftum long lŷfdon*. *To believe in* is *onleuen* in our dialect. There are two more prepositions to be found in connection with O.E. *gelŷfan*, namely, *tó* and *in*. They are not preserved in our legend. *gelŷfan* with simple dat. or acc. c. = *to believe*. See l. 1785.

879. *weorldmen* (so I ought to have printed) is already in use in O.E. *weoruldmen* = *worldlings, laymen.*

882. Cf. Marg. 11, *alre schefte schuppent.*

891. *onden*, old acc. sing.

892–3. Nearly the same words are used by the Devil in Jul. 39:

Ich hit am þ warp ut
adam & eue
of paraīse selhðe.

893. To judge by the Latin *deliciis*, *selhðen* is no doubt original. Comp. *strengðen* Sawles W. 255.

900–1. Though the words *þah he* [*us*] *luðere ahte* [*to luuien*] (for a similar ellipsis see l. 247) even without the ellipses do not give a satisfactory sense, still I believe them to come closer to the original reading than C, whose alteration, though clever as usual, is clearly shown as such by the senseless *þah* which he forgot to change for *þat*. As to the wording of the passage, a friend has suggested that we might translate it as it stands, viz. *though he found* (lit. *possessed* or *had*) [*us*] *wicked; to find wicked* or *perverse* being still a common idiom. But this translation seems to me too much forced even for our poet's style. My idea is that the poet wrote *lutel* instead of *luðere*; in this way we should get a sensible meaning (see my translation). Another and perhaps better suggestion would be to put *þe* for *he*, and to translate *þe luðere* like *þe cweade* in the Ancren R. by 'the Evil One.' The meaning of the passage would then be: *Though the devil aught.*

901–2. Cf. Jul. 63, *lihtest hider to us of heouenliche leomen.* See my inquiry, Anglia, v. 103.

908–9. Cf. Jul. 63, *& nome blod & ban of þat meare meiden.*

914–5. Cf. Marg. 1, *þe wunede hwil his wille wes bimong worldliche men.*

916–7. See note on l. 1137.

933–4. Cf. Marg. 9, *þu wrahtest ant weldest alle worldliche þing.*

946. Singular case of the simple particle *ne* employed in a concessive sentence. The common construction will be found in l. 1310.

951. See note on l. 873.

969–70. Wrongly translated. We ought to have

þ he an *were*
soð godd oðer *soð mon*

979. See note on l. 817.

984. *goddnesse* is nowhere else to be found in the meaning of *divinity*; for this reason I preferred the reading of C. Aelfric too opposes *godcundnys* to *menniscnys*; see Hom. ii. 6.

985. *mennesse* is either a corruption of *menniscnys* (see foregoing note), or is a formation of our poet's own invention, like *unþrowlich* l. 1155, compared to the old *unþrowigendlic*. (Comp. Sawle W. 25, *untalelich* and *unþolelich*.) There is no doubt as to its meaning: in l. 1132 it plainly renders *homine*. Though the terminations *-nesse*, *-had* do

certainly lend a different shade to the words, we need not trouble ourselves about a tautology. Our text is full of them. It is very tempting to think of the modern *meanness*. But if it was this, we should expect *meannesse* in B (here unfortunately wanting), and *mannesse* in C (see my Remarks on the Sound-Laws). C, it is true, has *mannesse*, but that *a* here is short, is evident from l. 1132, where C has *monnesse*. In C, the short *a* before *n* fluctuates between *a* and *o*.

990. *ȝe*, O.E. *ȝeá*, generally answering to *truly! verily!* here only adds intensity to the question=modern *Why?*

994. O.E. *wendan* has, besides the usual meaning, those of *to change, transform*. Here the word appears to mean *to form* (*after*). For the construction, cf. Andreas 586-8, *he gehalgode wîn of wätere and wendan hêt . . . . on þâ beteran gecynd.*

998. For the omission of the pers. pronoun either as subject or as object, either relating to a word or a sentence, compare ll. 458, 1057, 1319–20, 1367, 1689–90, and the passage quoted from the Brut in note on l. 1291.

1000. One of the poet's phrases awkwardly inserted. It is frequently met with in the writings of the period.

1015. R is no doubt original: *nan monnes mihte* means *not the power of man*. C *na monnes* is pronoun=*nobody's*.

1018-20. *nult(u)* is an auxiliary verb to *heanin*, governing l. 1019, as an objectival sentence.

1025. O.F. *saluer* or (with *l* vocalized) *sauuer*=*to save, redeem*.

1042. This and the four following lines belong closely to the words *þis an þing*, which they substantiate. C *þat* may be original perhaps. Still the accessory sentence referred to can also be considered as causative.

1054. *unweote*=*fool*, is a masc. subst. of the weak declension. Besides here, Stratm. finds it only in Ancren R. 8, and Marg. 6. See Grein, Gloss. *unwita* plur. *unwitan*.

1056. *bereȝ*=*it penetrates, enters*. Cf. l. 1926 *forȝ beoren*=*to penetrate, project*. We might literally translate, *as it enters their eye*. See Maetzner, Glossary, s.v. *beoren*.

1060. Subject wanting; see note on l. 998. There would be no difficulty if, instead of the first *wes* (l. 1057), we had *he*. Still, the poet evidently intended to introduce ll. 1060 ff. with *þ he*.

1061–2. C, by transposing these lines, destroys the sense.

1063. *healde* R (Z?), the more archaic form. See note on l. 705.

1060–4. Cf. Marg. 1, *& botnede blinde þe dumbe & te deaue ant te deade arearde to lif ant to leomen*; ibid. 20, *nowðer halt ne houeret noðer dumbe ne deaf*; and Jul. 63, *þu healdest alle unheale & te deade of deaðe*.

1065. See note on l. 655.

1074. That R (Z?) altered here, appears from the past. part. *maket* which it preserved. This oversight of R's is of greater weight than the more literal consonance of *his men* with *ab hominibus*, the sense of which, moreover, is sufficiently rendered by C. As to *ȝette*, R (Z?)

was compelled to use this anomalous form as, in consequence of his alteration, the division of the verse was changed, and one more accent required.

1078. Cf. Hali M. 25, and Jul. 55. Maetzner, in his Glossary, supposes *cnawes* to be the genit. of a subst. **cnaw*, with the meaning of *knowledge, witness* (?). The meaning is plain enough from the passages referred to=*confess, be candid*. See note on l. 423.

1088. C *derffulliche*: this compound is nowhere else to be met with. The succeeding lines show how little the poet understood the syntactical structure of his original.

1100. In our legend the prep. *on* is not seldom used for *of*, e.g. in l. 819. This reminds us of similar cases in modern dialects, as those of Wiltshire and Middlesex. See note on l. 545.

1106. R (Z?), as it supplies the pron. *he*, apparently did not catch the sense of this passage. The sentence in question is co-ordinated to the one commencing with l. 1103. Anyhow, C here makes the impression of being original.

1120. *drihtnesse*: this form is not to be met with in O.E., except in a very doubtful passage of the Genesis. See Grein's Gloss. s.v. q. In M.E. the word is only found thrice elsewhere; twice in our legend, ll. 1197 and 1337, and once in O.E.Hom. i. 101, in a document which may be some thirty years older than our Kath.

1122. *ido dede* is another instrumental=*after the accomplishing of the deed, in deed, in reality*.

1132. See note on l. 985.

1137. See ll. 916-7. Cf. Marg. 11, *þe arrudde me so redlich of his reowliche rake; rake=path, power, reach*.

1145. In good O.E. *hopian* is the only recognized form.

1155. *unþrowlich* is, I presume, a compound of our poet's own invention. Aelfric renders *passibilis* with *þrowigendlic;* see Hom. i. 120, ii. 6.

1156. Here, as often before, R (Z?) is formally older than C.

1157. The native word for *passiun* is the almost forgotten *þrowung*. See Crist 1130 and 1188. O.H.G. *druunga*.

1156–58. Cf. Jul. 63, *þoledest pine & passiun þurh gives read o rode*.

1160. The line shows us a very late form, *drehde*. We might suspect the genuineness of the line. Still it is sufficiently warranted by the Latin *mortis*. For the construction, see note on l. 817.

1169–70. Though just here R shows us many proofs of its writer's carelessness, I have no doubt but that in some points it is more original than C. The words *underuo flesch* is the literal translation of *assumpte carnis*. Compare ll. 1099–1100 and 1208 with the corresponding passages of the Latin text. C's alteration is clever, as usual. Still the compound *underue* is unique and of doubtful meaning. This (by the way) is one of the few instances in which the use of *u* for *f* in 'anlaut' can be traced back as far as to X. See note on l. 2134. As to *neoðeles*, C does not appear to like this word. Whenever it

occurs, he alters it to *noðeles*. Here the alteration produces a kind of antithesis. But in l. 1023 it is altogether unjustifiable.

1171. *nowcin*, a word of doubtful derivation, meaning *misery* (?).

1176. The usual form of the indefinite pers. pron. in C is *men*. See note on l. 630. From the form *man* I infer that C believed he had here the antithesis of God and man, so frequent in the preceding pages. The same mistake occurs in l. 232.

1180. *unneomelich* (*incomprehensibilis*) is, I suppose, like *unþrowlich* (l. 1155), one of our poet's own formations. It is nowhere else to be met with.

1185. The wording of this passage is very uncertain. I preferred C, not as if I thought it more consonant with the Latin text, but because it is at least intelligible. For there are several doubts as to its trustworthiness. Nowhere but here does the suffix *to* appear with its vowel weakened to *e*. The apocope as applied to the termination of the ind. pret. is equally strange, and quite unparalleled in our text and various readings. Lastly, the miswritten *hes* (for *his*) gives an impression that C was already about to copy a word beginning with *he* [*-ſde*?]. Against accepting the reading of R, there is only one doubt, but a grave one. What is the meaning of *schrape*? The word is nowhere else to be found. To suggest its identity with the subst. *schrap=trap, gin*, cited by Halliwell in his Dictionary of Archaic and Provincial Words, and, by way of corollary, to suggest *hefde*, to stand for *hefte=tied, fastened*, I had better leave to bolder emendators.

1186–8. Here no doubt R represents the reading of the original. And indeed the meaning of the Latin passage is here so awkwardly rendered that alterations were foreseen. Misled by the preceding sentence, C believed a pers. pron. *he*, suppressed as usual, to be the subject of the capital sentence. Accordingly, *fleschtimber* could only appear to him as an object governed by *drahen*. The supply of *eawt* was a natural consequence of the mistake. C, however, was not aware that the passage lost in logical sense what it gained in syntactical lucidity. The construction which our poet intended is quite a different one. *Fleschtimber* is not object, but subject; and *to drahen* (for *drahenne*) is employed absolutely like the gerund in Latin. Morton, with good taste, follows R, and not C.

1194. Here apparently R (Z?) made a mistake (by hearing wrong?). Still, after all, his reading does not seem unacceptable if we take the first *to* to be the preposition representing the dat. c., and the second to be the adverb separated from the verb (*drahen*) it belongs to.

1197. See note on l. 1120.

1205. Z *divinity*, C *goodness*. Either may be right.

1206. *loken*=to decide, determine, a meaning not mentioned by Stratmann. In the sister legends the word is frequently used in this sense.

1213. *arise*, like *were*, is opt. pret. The defective form *arisede* (C) does not seem to occur except here. A similar form is *buhde*, l. 2368, for which Z writes *buhe*.

1247. *tint* no doubt stands for *tind* (see my Sound-Laws), O.E. the same = *splinter, chip, bit.* C with *dint* is wrong, as we find the undisputed form of this word to be in our text without 'umlaut'; see ll. 1999 and 2050. Compare moreover the alliteration.—*wiȝ* for *þerwiȝ* = *against it,* Latin text: *contra.* Morton in a note explains the meaning of *tauelin a dint* as *to make a move,* adding that it is an allusion to the game at tables or backgammon. He does not say where he found this explanation.

1249. *ageide.* Maetzner (who knows no other specimen of this word), and Stratmann (who from Wright's Polit. Song of Engl. and Handlyng Synne, cites *awes* and *awe* as forms of a verb of similar meaning) both of them derive the word from Goth. (*af-, in-, us-*) *agjan.* The Sound-Laws show that this derivation is faulty. As is obvious from the fact that *g* was here preserved, and from its alliterating with *a-gáste, godes* and *grace,* the O.E. form of it would be *a-géien* or *a-gien.* The meaning seems to be similar to that of *a-gaste.* I mention, however, Goth (*ga-*) *geigan* = *to gain, win* (*over?*), which from its form might well be the ancestor of our *a-gien.* As in *ageide, ei* changes with *é* in in *halewei,* l. 1692.

1251. R is right with *weren*; see *seten,* l. 1253.

1254. The form *cwich* is remarkable for the loss of its inflectional consonant, or rather its dissolution in the preceding guttural. In *cweðe* this loss is quite common. The root-vowel of *cwich* makes it probable that the form is derived from O.E. *cwician* and not *cweccan. cweðe* like *cwich* is hist. pres.; the preterit form of the same person is *quoðe.*

1255. *bigapede* derived from O.E. *gipan*=to open the mouth, yawn, is not to be met with elsewhere. A very near relative of it, we have, in our M.H.G. (*an-*) *-kapfen,* see Nib. (ed. Bartsch), 75 and 1700. As the derivation cannot be doubted, I might have put *bigapede* in the text.

1262. *dul* (C) and *dult* (Z) part. pret. of *dullen* = *to blunt, dull,* are, like their modern equivalents *dull* and *dulled,* used both properly and metaphorically. So the text of the Ancren Riwle, 292, writes *dulte neiles*; one of the readings however, is *dulle neiles*; and Lydgate, Minor Poems, p. 19, writes, *þi brain is dul*; but in the Towneley Myst. 98, we find *i am ner hande dold, so longe haue i nappid.*

1265. *steuenten*—a word which is not to be met with elsewhere in M.E.—answers to O.E. *stemnettan,* as our *steuene* (l. 1386) to O.E. *stëmn(e).* Grein renders *stemnettan* (Byrhtnoðe 122) by *to withstand, resist.* Here it seems to have the more general meaning of *to stop* (*short*).

1268. *storlich* (like its simple form) meaning *strong, heavy,* is, besides here, only to be found in Laȝ. Brut. 10647. The adv. here is best rendered by *much.*

1284. *biteuelet.* This compound is not mentioned in Stratm. It evidently means *to overcome, overreach,* and was, I suppose, originally used in playing the game at tables.

1286. Cf. Jul. 71, *all italde bi tale seoue siðe tene.* See my inquiry, *Anglia*, v. 103. Similar is Laȝ. Brut. iii. 100, *fif bi tale.* The expression *all told* is still in common use.

1291. *bikimet.* Halliwell, in his Dict., mentions a modern provincial word *kimed=cross, awry, silly,* which is most probably however of Celtic derivation. We have the root in Shakspere's *kam*; cf. *kimkam, kam=awry* from Welsh *cam,* of which *kim* seems to be a weakened form. From M.H.G., Lexer quotes the doubtful form *erkumen,* which would pretty well answer to our word. Its meaning is supposed to be *to become weak, ill, miserable.* That the meaning of the M.E. forms is a similar one, is evident from Laȝ. Brut. iii. 47, *aset þe kaisere: swuþc he akimed* (v. a. *dumbe!*) *weore, answere nauer nan: no aȝæf þissen eorlen.* The syntactical structure is, I think, satisfactorily explained by Maetzner (see his Gloss. s.v. *bikimet*). He considers the auxiliary verb *beoð* as relating separately and equally to *blodles, bikimet,* and *of ow seoluen.*

1294. *onbreken.* This compound is nowhere else to be found. Its meaning is no doubt that of *to begin;* see l. 2263, where Z has *brec on* and C *bigon.* The same word *anbrechen* is used in German for the beginning of day or night.

1301. See note on l. 767.

1309. *in place=present,* Schmidt, Shak. Lexicon. We also find *in presence*; *in public* is the nearest modern phrase.

1311. *tom* either means *tame,* and is here used ironically, or it is derived from O.E. *tôm* (O.N. *tômr,* O.L.G. *tômi,* O.H.G. [*widar-*]*zuomer*)=empty. B replaces *tom* by *acomen* (the same B l. 1319), the meaning of which can be inferred from Bouterweck's Angels. Glossen, Haupt's Zeitschr. ix. 438, where *certavi* is rendered by *acoȝen* ł *campede,* and still better from Aelfric's Hom. i. 4, *ða ţoweardan costnunga acumen.*

1313. For the omission of the pers. pron. see note on l. 998.

1315. R *ȝef* is in perfect accordance with the Latin *ut.* It is very tempting to put it in the text, the more so as we should thus improve the verse. Still, the coincidence of C with B weighs too heavily to be ignored.

1316. C *motes,* Midlandism.

1319. For reading B, see note on l. 1311.

1323–4. Here C seems to have misunderstood the grammatical structure of his original. I should not much object to his replacing ł by *ne*; but by putting *we* for *ne,* he marred the sense.

1327. *wreoðien,* O.E. *wreðian* in its proper sense means *to support.* One would therefore expect the same construction as that used in l. 857. R makes use of a refl. pron., but connects it with a verb which it does not suit.

1335. *wat,* O.E. *witan=to go.*

1337. See note on l. 1120.

1338. See note on l. 2065.

1348–9. Here again Z, in the terminations, is older than C.

1359. O.E. *wringan=to torture*, also *to suffer pain, ache*: *to ache again* is still said. In our text we find the word employed in both senses. Here it is intransitive, in l. 2324 transitive, as *mid wringinde honden* obviously stands for *mid iwrungene honden* (compare *wiȝ upaheuen heorte* l. 2373) or *wringinde hare honden*, (cf. King Horn ed. Wissmann l. 114: wringinde here honde), and is a contraction of both.

1362. Cf. Jul. 67, *he ham het euch fot heafdes bicoruen*; *euch fot*, doubtless, means *each man*, and is the common metaphor (pars pro toto).

1369–70. Already in O.E. the construction of (*a*)*hreowan* is very uncertain: Ps. Ben. 40⁴, *me hreoweȝ nu, þät ic*, etc.; Gen. 1276, *hreaw hine swiȝe þät he*, etc. In M.E. the confusion is greater still: Orm. 5566, *Himm reoweþþ of his a3hen woh.* Ancren R. 66, *him areowe ou=he be merciful to you*; and here we even have the nom. of the person, and the acc. or dat. of the matter.

1370–1. Compare l. 1453, where B reads *to* instead of *of*.

1367. An adverb in connection with *fallen* (with dat.=*to happen*) is nowhere else to be met with. But substantives are. As for instance, Will. of Pal. 324, *Swiche grace may þe falle*; and Alis. Fragm. 490, *grace you falle* (opt.). Hence it is probable that our *feire* is a substantive, O.E. **fägru* derived from *fäger*, as *brædu, strengu*, are formed from their respective adjectives. This suggestion is borne out by a passage in Jul., ꝺ *hire utnunme feire=her extraordinary beauty*, where *feire* cannot possibly be an adjective.

1409–12. Cf. Jul. 67, ꝺ *ferden alle martyrs wiȝ murhȝe to heouene*, and Marg. 19, *ant stihen alle martyrs wiȝ murhȝen to heouene.*

1419–23. The same image we have in Jul. 21, *hire lufsume leor lilies ilicnesse* ꝺ *rudi ase rose.—ilitet=coloured* from O.N. *litr=colour*. R we suppose thought of *leiten=to blaze*, O.H.G. *lougezen*.

1435. We prefer B to C, because *deh* agrees better with *deorliche=pretiose*, and can be found elsewhere in connection with it; so in l. 2197 and Jul. 77, where the adverb is quite a similar one. The Latin only in appearance supports C. *dearnliche* is quite superfluous, as *noctu rapientes* is already represented in *aniht* and *nomen*.

1453. See ll. 1370–1 with various readings.

1484. O.E. *smercian=subridere*. Seeing that *to smirk* is still in common use, it is certainly strange that, except here, the word is nowhere else to be found in M.E.—so far as we at present know.

1486. *ulen=to flatter* (?) is not to be met with except here and in Hali M. 3, *as ti muȝ uleȝ*. Stratm. takes it to be a corruption of O.E. *ólecc*an. But as the later forms of this word, here and in the sister-legends, are *olhnen* or *olhtnen*, this derivation must be rejected. Our verse, as well as that in H.M., speaks for its being accented *úleȝ*. Still, as there do occur defective verses both here and in the homily, I mention an idea suggested to me, according to which our word is related to the Dutch *Vleyden, vleyen, vleeuwen, ofte* [or] *vleysterten=to flatter, to soothe or to entice with faire*; given in Hexham's Dutch Dictionary, 1658. Cf. note on l. 2134.

1490. C does not seem to have understood the word *mereminnes*. His reading is another proof of his conjectural abilities.

1491–2. Cf. Marg. 5, *for al me is an þin olhnunge ant tin eie.*

1493. Cf. Jul. 15, *ich chulle þ he wite hit ful wel.* See my inquiry, *Anglia*, v. 103.

1503–6. Cf. Jul. 29, *for nulle ich leauen his luue þ ich on leue ne for luue ne for luðer eie.*

1514. The same image we find in H.M. 33, *beo þe cnut icnute anes of wedlac*, etc. A similar phrase is still used.

1515. *twa* and *tweien* are both grammatically wrong. I preferred the latter form, as it is hard to believe that both B and C mutually changed the modern form *twa* for the older *tweien*. With the foregoing *unc* it is just the reverse. B and C were only too likely to drop this nearly obsolete form.

1525. A similar effusion occurs in Marg. 4, *he is leoflukest lif for to lokin upon ant swotest to smeallen ne his swote sauur*, etc.

1530–2. Cf. Marg. 4, *for unwurð þet wite þu wel me beoð þine wordes* See my inquiry, *Anglia*, v. 101.

1533. *cuðe nawit*, literally=*knew nothing*, that is, *was at his wits' end*. See l. 868, and note on l. 2212.

1535. See l. 2313.

1536–43. The same phrase is used in Marg. 5, and Jul. 17, 27, 29, 57. See my inquiry, *Anglia*, v. 101. This scene appears to have been very attractive to the author of Jul. and Marg.

1546–7. Cf. Marg. 4, *ant het him kasten into cwarterne ant into cwalmhus.*

1560–1. For the Latin cf. *multa enim passa sum hodie per visum propter eum*, Matt. xxvii. 19.

1569. An apparent mistake on the part of the elaborator: *te an* can only relate to one of the old men, but not to the Saint, as would be expected from the wording of the Latin original.

1576. *lusten* with the simple infinitive is in accordance with the old grammatical practice. Beow. 1792, *Geat ungemetes wel rôfne randwîgan restan lyste.* Laȝ. iii. 153, *ne lusten* (nunnation) *heom hider uaren.* Already, in Rob. of Gloc., however, we find a specimen exemplifying the construction which came into general use later on. Chron. p. 582, App. *As whoso list to looke may find in hire legion.*

1587. The compound *duuelrihtes* is nowhere else to be found. Of similar formation and meaning is *duuelunge*, Marg. 20.

1590. *fleide* = *fugavit*, from O.E. *flégan*, O N. *fleyja*, O.H.G. (*ar-*)*flaugan*. The compound *a-fleien* occurs l. 2398.

1602. *bigan*(*gan*), with the meaning of *to attend to*, is common in O.E. So Aelfric, in his Hom. ii. 74, speaks of a *begangan*, relating to a vineyard. So far as we can see, this is the only passage where the word refers to a disease.

1617. *hondhwile* (see l. 1942)=*moment*. See P. Plowman, B. 19. 267. To the examples of Stratm. add l. 7346 of Troy-book (E.E.T.S.).

1642. The succeeding description of Paradise is an insertion of the elaborator's. This insertion agrees in so many points with the first part of the O.H.G. poem called Himmel und Helle (Müllenhoff and Scherer, Denkmäler, xxx.), that it is worth while here to transcribe from that poem those passages which most illustrate this curious fact. Compare ll. 1642–55 with H. u. H. ll. 13–19.

Diu burg ist gestiftet
mit aller tiuride meist
ediler geistgimmón,
der himelmeregriezzón.
der burge fundamenta
die portae joch die mûre
daz sint die tiuren steina;

ll. 1656–62 with H. u. H. ll. 35–44:

Siu ist in iro strázzon
daz rôtlohezónte golt;
. . . . . .
Siu ist in goldes scónî
samo daz durhliehte glas
alliu durhscouwig
joh durhlûter.

ll. 1664–79 with ll. 45–66:

Dâ wizzen al ein anderen
unvertougenlîcho
die himilisgen erben
die die burg bûent
in durhskónen tugindan
ân aller missetâte pflega.
Dâ rîchisôt diu minna
mit aller miltfrowida.
. . . . . .
Dâne habet restî
der engilo vrósank
daz suozze gotes wunnelob
diu geistlîche mendî
der wundertiuro bîmentstank
aller gotes wolóno
dâ ist daz zieriste here
allez in einhel.

ll. 1682–90 with ll. 81–96:

Da ist alles guotes ubergenuht
mit sichermo habenne,
der durnohteste trôst,
diu meiste sigêra.
dâ nist forehtône nieht
nichein missehebeda.
dâ ist einmuotî,

aller mamminde meist,
der stilliste lust,
diu sichere râwa.
da ist der gotes friundo
sundergibiuwe.
dâ nist sundône stat,
sorgôno wizzede.
dâ nist ungesundes nieht.
heile meist ist dâr.

ll. 1723–5 with ll. 109–113 :

Daz ist daz hêreste guot
daz der vore gegarawet ist
gotes trûtfriunden
mit imo ze niezzenne
ieмêr in êwa.

I should not fail to mention that there are some passages of the Apocalypse (they are easily found in the Notes to the above-mentioned edition of 'H. und H.,' and the rest of the shorter O.H.G. documents) which are used in both poems. Still, these few passages can in no way explain the great number, and, what is more important, the succession, of the coinciding passages, and we are thus compelled to assume the existence of one and the same (presumably Latin) original, of which the parts in question of the German and English poems are elaborations. For, though the use of a German writing by an English author in those early days would not be unprecedented, there is no sign in the wording of the legend which proves this to be the fact. As striking as the wording, is the similarity with regard to the metre. But though up to the present 'H. u. H.' is the only German poem in which the so-called Otfridic metre is employed unrhymed, still we are far from considering this as a proof of plagiarism. The fate of early German literature has been such, that it is but too likely that our 'H. u. H.' is the only poem of its kind lucky enough to have escaped the frequent wholesale destructions which, as we have no reason to doubt, robbed us of the best part of our early literary documents.

1642. Cf. 'H. u. H.' *burg; bur* is an alteration of Z. See note on l. 243.

1647–8. Cf. Marg. 9, *steappre þene steorren ant þene ȝimstanes.*

1655. *smeate=purified, pure.* Cf. Vîdsîð 91, *smaetes goldes.* The same phrase in El. 1309, and Sal. and Sat. 15. In M.E. the word, besides here, only occurs in Marg. 11, *alre gold smeatest.* C *smeðe=smooth* less befits the situation.

1656. O.E. *stẽnan=to set with stones,* as swords, rings, and the like. Here it means *to pave.*

1660. *ismaket* is nowhere else to be met with in M.E. It is the past part. of O.E. *smacigan,* which in Bouterweck's Glossen (Haupt, 476) answers to *demulcere=to smooth, make plain.* The same word apparently we have in the slang *smock-face=beardless, effeminate face.* C *ismeðet*; because of the preceding and succeeding *smeðe, smeðest* can scarcely be

considered as original, though in a metrical respect it would be preferable.

1662. *slec=mud, dirt* (?), is, except here, only to be found in Palladius on Husb. 2, 152.

1665–6. This phrase is in great favour with the authors of the period. See for inst. Marg. 23, *þer ha schineð seoueuald schenre þen þe sunne.* It is likewise made use of by the authors of Hali M. Ancren R. and Sawle W. (263).

1667. Cf. note on l. 145.

1674. A singular compound, which reminds us of O.E. *leof-líf*, translated by Grein by *beloved, amiable*; *leouie=loving, lover* (modern *lovy?*), wanting in our dictionaries, is nowhere else to be found than here and in Hali M. 27, *moni þing ham schal twinnen ꝛ tweinen þat laðes leouie men=many a thing that lovers loathe shall separate and disunite them.*

1690. I do not know what to do with reading Z, though it evidently comes nearer to the original (alliteration) than that of C, who, as he did once before, replaces the word unknown to him by one picked at random from the surrounding lines. Cf. note on l. 1655. I now feel quite sure that R writes *batewil* and not *hatewil.* What is the meaning? Does it mean that which *bates* or *abȩtes* the will or wish? Still, it is an adjective and not a substantive. There is no such word or form as *brate.*

1691. B no doubt is right. Similar grammatical alliterations, as we might call them, were in great favour already in O.E. times. We find the word *sweet* rhymed in each degree of comparison, Ancren R 102, *swote ꝛ swete*; ibid. 398, and Marg. 11, *swotest ꝛ swetest.*

1699. The same old and favourite phrase we find in l. 2474. Cf. Marg. 5, *mare þen eni muð hit cuðe munnen.*

1709. *orcost*, O.N. *orkostr*, a word imported by the Danes.

1712. *oht* not derived from *áwiht*, but O.E. *aht=dignus, worthy, good* (Lat. text *boni*), in contrast with *noht wurð=nothing worth* (Lat. text *mali*). This *a*, notwithstanding its shortness, is, as here, often found with 'umlaut' *o*.

1722. *hure*, O.E. *huru=still less.*

1724. C makes use of the modern analytic dative.

1728. *wilcweme=cheerful.*

1740. *iwunet* here must have the meaning of *to stop, stay, remain*, the same as in l. 573, where *wunien* is opposed to *ázein wulleð. iwiket* from O.E. *wîcian=to dwell, remain.* C's emendation was not only superfluous, it even spoiled the metre.

1743. Objectival sentence governed by *witen.*

1749–50. R's alterations are clever. Still, the use of the transitive is meaningless.

1751. This is one of those passages proving that even X was not the poet's own copy. Following both the Latin original and the undisputed words of the English text as closely as possible, I have done my best to render the line intelligible.

1770–2. Cf. Jul. 55, *& his sulliche sune ihesu crist hatte & te hali gast*, etc.

1773. Cf. Jul., *þe of ham ba glideð* and Marg. 2, *þ glit of inc baðen.*

1779 ff. Cf. Old Engl. Hom. i. 219.

he hâlt mid his mihte
hefene and eorðe
and alle ȝescefte
buten ȝescwince

1785. See note on l. 873.

1798. *hæueð* is one of those late forms which are so frequent in C.

1803. From O.E. *dyttan=to stop, close*, O.H.G. *duzzan* (Otfr.), M.H.G. *tützen*. The simple form occurs Ancren R. 82.

1827. *leoh(e)*, from O.E. *lôh*, O.H.G. *luog=specus, cubile?* The derivation is very doubtful. Still we have reason to believe that ður *liunes leohe* is literally, *lake of lions*, because the Vulgate of Daniel vi. 7 has *in lacum leonum*. See *laȝe=lake*, in Stratm., and cf. Coventry Mysteries, ed. Halliwell, p. 387, *into the lake of lyonys to Danyel the prophete.* This derivation would give us another *eo* for O.E. *ă*. *laȝe=lake*, it is true, occurs nowhere else as *leohe!* The usual forms are *laie, leie.*

1832. The compound *drihtfare* occurs nowhere but here.

1841. *wel standen = to resist, stand firm.*

1850–51. Cf. Marg. 21, *ant tu art eadi . . . . ant alle þeo þ þurh þe schulen turnen to me.*

1852–54. Cf. ll. 713–14.

1865. *wilre*, on account of the initial, might be right, though in this very passage the alliteration leaves much to be desired. Still I preferred Z, as the word does not occur except in compounds such as *selfwil, wilcweme*, etc. We may add that Leo regards this syllable *-wil-* as an old substantive no longer used in the simple form.

1870. Z or C, either may be right. To *cure*, Maetzner attributes the meaning of *choice, decision.* The latter, or rather *resolution*, would be the meaning required in our case. C shows *curen* as a verb (Inf.), the past part. of which we find in l. 75. Tautology we have in one reading as in the other.

1887. C shows the ethic dative. The ordinary dative however is to be preferred, as the description of the torments without any indication as to their object must seem strange.

1901–2, page 94, line 27 ff., see Esaias xl. 6: *Omnis caro foenum et gloria ejus sicut flos agri.*

1908. *on heh* when connected with verbs of motion = *up to* (*the emperor's seat, throne*). Cf. l. 2462 and Jul. 37, *on heh in hire hearte* [*ha*] *cleopede to criste.* In ll. 1977 and 8 it is replaced by *up* and *up toward.* When connected with verbs of rest, it is to be translated =*above*, äs in ll. 2023–4, *þe cwen stod eauer stille on heh = on her elevated seat, throne.* Cf. *adun*, l. 2028.

1913. B agrees better with the Lat. text than C does. Even the blunder in R hints at B being original. C, which does not seem to

understand the meaning of *oht*, is as before (see ll. 1712 and 1716) forced to make an alteration.

1917 ff. This passage offers the strongest proof that the author of Jul. knew and pirated our legend. Cf. Jul. 57 f.:

ꝛ lette o wodi wise
a swiðe wunderlich hweol
meten ꝛ makien
ant þurhspitien hit al
wið spaken ꝛ felien
þicke ꝛ þreofalt
wið irnene gadien
kene to keoruen
al þat ha rinen to
ase neilcniues
. . . *ꝛ het o lif ꝛ o leomen*
swingen hit swiftliche
ꝛ turnen hit abuten, etc.

See my inquiry, Anglia, v. 104. The Latin passage corresponding to this minute description consists of only a few words.

1919. R *hweol*, an old plural, which only metrical considerations prevented me from putting in the text. See l. 1991 R; in l. 1928 the poet evidently wrote *þe hweol* and *beon*. Z here did nothing but render the plural more discernible. But C, considering *hweol* to be sing., altered both article and verb.

1921. *gadie(n)* is nowhere else to be found except here and Jul. 57. A form fully answering to it does not occur in O.E. It best agrees however with O.E. *gâd*, the modern forms of which are *goad*, *gad*.

1924. *preones*. Cf. Gen. and Ex. 1872, *Gold prenes ꝛ ringes*. O.E. *preón*, O.N. *prjón* = *point*.

1933–4. Here C agrees better with the Latin text than Z does.

1940. *tohwiðeret* is more literally *forcibly whirled in pieces*. *To whither* is *to hurl with a whizzing sound, to whiz*. See *quhedirand* in Barbour's Bruce, ed. Skeat, 17. 684; where Hart's edition has *whiddering*. The word refers to the rapid whir and whirl of the swiftly revolving wheel; it is onomatopoetic and very expressive.

1942. For *hondhwile* see note on l. 1617.

1948. Cf. Jul. 19, *ne for tintreohe þat ȝe me mahe timbrin*.

1951. *iwunet* scil. *to ganne* or *cumenne*. A liberty, which as a rule is restricted to auxiliaries, is here conferred upon a simple verb. *reue* commonly answers to the Lat. *prefectus* (comp. legends of Jul. and Marg.); here it renders *pretor*. The whole passage is very carelessly translated.

1954. *kinemote(s)* occurs nowhere else. Here the old *witenaȝemot* would be in its place.

1955. The position of the wheels is evident from the Latin passage, which upon the whole is happily rendered. I except line 1958, which mars the sense of the whole, and had better have been left out.

1968. *igreiðet* refers to *gin*, l. 1955.

1971. *amidheapes*. The rule that O.E. *y* is *u* or *i* in Kath. appears to be broken here. The latter part of the compound is not derived from O.E. *heáp* = modern *heap* as should be expected, but from O.E. *hype* = *hip*. Decisive as to the shortness of the vowel, is Jul. 69, *amidheppes*, and decisive both as to vowel and meaning, Marg. 10, *swa þ his* (*þes draken*) *bodi tobarst omiḍheppes*. Here the word cannot possibly be translated other than *in the middle* (*centre*) *of the body*. For the formation, compare the modern *amidships*.

1973–4. This is another of the so-called grammatical rhymes. It occurs once more in Marg. 6, *rondin* ꝛ *rendin*.

1974. *reowðfulliche* occurs only once more in Marg. 4. Its descendant *ruthfully* is still in use.

1977–80. Cf. Jul. 37, *stille bute steauene on heh in hire heorte cleopede to criste*, and Marg. 18, *ant heo biheold up on heh ant cleopede toward heouene*. See my inquiry, Anglia, v. 104.

1981–2. Cf. Marg. 7, *ant cuð þi mahte on me almihti godd*.

1989. *mate* adject. or past part. of *maten*, O.F. *mater-ir* = *to overthrow, conquer*. Cf. Ancren R. *maten* ꝛ *ouercumen*.

1990. Cf. Marg. 22. *smat smertliche adun*.

1992. Here, as often before, R is good and old.

1995. The compound *afluhte* = *flight* is nowhere else to be met with.

1996. *fleonin*(*de*) is unique likewise.

1998. Cf. Marg. 20, *as þah a þunre dunede*.

2018. *acangien* (see l. 2081), which occurs nowhere but in our legend, is derived from the more frequent adject. *cang* (l. 258) = *foolish, mad*.

2021. My reading, I hope, comes nearest that of the original. C, I am afraid, made use of his old expedient (see *drupest* l. 2022); and *durcninde*, though Stratm. shows that *dearcnien* sometimes appears in this form, cannot be right, as the vowel would not at all agree with the changes *ea* underwent in other words of the legend. *drucnin*, as well as *drupnin*, mean *to be cast down, to be dejected*. For the vowel *ui* for *u̇*, see l. 1644 C.

2019. The compound *mondream* is nowhere to be found but here and in Laȝ. Brut. 23945.

2022. Cf. Marg. 16, *drupest alre þinge*.

2025. The subject must be supplied from l. 2023.

2027. *þe ȝet* is probably a mistake of Z. See ll. 2258 and 2094. There is, however, some reason to believe that the sentence introduced by *þe ȝet* was meant by the elaborator to be relatival, similarly to the construction in the Latin. It is certainly suspicious that *ha* in R, and *na* in B, are wanting. The fullness of C's reading would then be another proof of his sagacity.

2028. *don* with refl. pron. = *to betake one's self*. Cf. Ancren R. *Etstondeð one aȝean þe ueonde* ꝛ *he deð him o fluhte* translation of *Resistite diabolo et fugiet a vobis*, Gaw. 1305 *Ho dos hire forth at þe dore*. Still in use; cf. Mark Twain, A Tramp Abroad, ii. 7 (Tauchnitz

ed.), *he did himself away*, etc. For *adun* see *on heh* l. 2024. See note on l. 1908.

2030. This line contains the greatest puzzle in the whole text. How came C and B in *o uot, uet* to agree with each other? Did R guess, or preserve the true reading? That it is true, seems doubtless. Even now *over* is in common use in connection with *there* and *here*, and, though in this case it is necessary to change the adverb of repose into one of motion, its presence here, as in many similar cases of tautology, may be easily accounted for by its emphasizing the following *þiderwardes*. At any rate there was no occasion whatever for the poet assuring us that the queen went to her husband on foot, and not (let us say) on horseback.

2033. Here C probably gives the original form of the word. The phrase is typical already in O.E. See l. 601 *hludre stefne*. Cf. however Marg. 22, *ȝeide lude stefne* and Jul. 65, *ȝeiden lud steuene*.

2038. Cf. Marg. 11, *þ balefulle wurm ant þ bittre best*.

2041. See note on l. 423.

2045. Notwithstanding the Latin *christianorum, christenes* is certainly not plural,—the gen. of which would be *christene* in our dialect,—but the gen. sing. of the fem. gender, and relates to the saint. For more examples, see my Introduction. From other documents I quote Ancren R. 70, *Summes kurteisie is noðeleas iturnd hire to uuele*.

2056. *feorlich* adject. employed as subst.=*wonderful, horrible sight, wonder*. Cf. Will. of Pal. 3280, *Moche folc him folwed that ferli to behold*.

2065. The shortest way to get out of the difficulty would be to omit *to*. As, however, both MSS. (Z) agree, and as, moreover, a construction of *kennen* very similar to this (namely, with acc. and the prep. *til*, cf. Maetzner Gloss.) can be found, I abstain from any alteration whatever. C took the easiest course in omitting *to*, and so producing the more common construction, in which, for instance, we find the word in l. 1338. That *cnawe*ð wants an object (it is to be supplied from *to him*) is nothing out of the way, considering the loose syntactical structure of the poem; in l. 1774, for instance, *ham* must be supplied from *of ham* l. 1773. There are many more examples of this kind.

2092. *ich schal* must be supplied from l. 2090. See l. 2097. C and B dropped the termination of the infinitive, as they do in ll. 2098 and 2100.

2092–3. Cf. Jul. 13, *ich schal leote wilde deor to luken* ⁊ *to teore þe* ⁊ *ȝeoue þi flesch fode to fuheles of the lufte*.

2094. See note on l. 2027.

2130. R and B, each in his own way, try to bring order into the metre, R by displacing the words, B by considering the indefinite pron. *me* as implying a plural, and so bringing the verb up to three syllables.

2134. *ules* for *flesch*, as the common spelling is. For *u* instead of *f* in 'anlaut,' see note on ll. 1169–70; *s* is often put for *sch* in 'auslaut' in MS. T of the Ancren Riwle, and is the rule in Kentish. Both peculiarities of spelling are traceable back to X.

2150–1. Cf. Hali M. 5, *ȝt trukie for a mon of lam þe heuenliche lauerd.*

2151. C *him*, the abs. pron. so common in modern dialects.

2178. Cf. Aelfric's Hom. i. 450, *and hine ufan mid isenum geaflum ðydon*, etc. The iron fork seems to have been a favourite instrument of torture. It is likewise referred to in Marg. 6, and in Sawle W. 253.

2180. *sweoruen = to swerve, ascend*, nowhere else to be found in this sense.

2196. As the Lat. text has *sepelivit*, and the concluding *n* of the pret. plur. is preserved in our text without exception, *biburieden* must be wrong. The mistake is easily explained by the context.

2204. There is a phrase in German similar to this; we might almost literally translate *denen man es auf den kopf zusagte.*

2205. *leaden* (like *dreien* in the following line) refers to *deaðe*. See notes on ll. 2213 and 2278.

2211. *kinge* old gen. plur. The usual form in the writings of our period and dialect is *kingene.*

2213. *leaden* here and in 2318 must have the meaning of *to lead away prisoner.* I do not know if this ellipsis occurs anywhere else. See notes on ll. 2205 and 2278.

2214. *Lowr.* Derivation unknown. Stratmann's explanation is too hazardous. See however l. 2403, where R writes *low hwer. Lour* occurs once more in Ancren R. 152, *Ich bere goldhord*; *lour hit her!*

2214–6. These lines are the translation of the Latin words printed in italics on page 111. This is the only important transposition occurring in the elaboration. There is throughout the whole, no other evidence compelling us to assume that the poet read the Latin text over before he began to translate it.

2223. We prefer C on account of the alliteration.

2243–4. Cf. Marg. 19, *streoche forð þi swire scharp sweord to underfonne.*

2247. *alle clane*; see l. 2265, and Old Engl. Hom. i. 231 *alle clone= all of them, all without exception.* We have a similar phrase in German *rein alle* based upon the same idea: *rein=clean=clane.*

2258. See note on l. 2027.

2263. See note on l. 1294.

2273. *gabben*, O.E. *gabban*, O.N. *gabba=to scoff, deride, taunt*, very frequent in M.E. *from gabbe* (see l. 2237)=*insult, boastful word, taunt, irony.*

2276. *cuð icudd.* These words are, especially in later writings, often confounded with each other. The literal meaning of the phrase is *known as famous.* Cf. Ancren R. 342, *alle cudd ȝ cuðe sunnen.*

2278. The meaning of *leaden* we can easily infer from the saint's answer, ll. 2298–9. It is, *to keep in suspense.* For aught I know, the word is nowhere else to be found in this sense. See notes on ll. 2205 and 2213.

2288. That C altered the text here, is evident from *agrisen*, l. 2285.

2292. Already in O.E. (*un*)*deaðlich* and (*un*)*deadlich* are used as synonyms. Cf. Aelfric Hom. ii. 186, *Ðæt ân deadlîc man mihte ealne middaneard oferseon*, and King Alfred's Anglo-S. version of Boethius, ed. by Fox, 80, 30, *Ealle deaþlîce men*. I suppose the original difference to have been the same as that between German *toedlich* and *sterblich*.

2298. For *kepen* see note on l. 801.

2299. *fir*. Comparative of *feor*. O.E. *feor* and *fŷr*; *firsten*, which is employed here in the sense of *to delay*, occurs once more in l. 2367, where it appears to have the same meaning with O.H.G. *nerjan*=*to spare, show indulgence*.

2304. C *swa* is superfluous; þ by itself can imply a final or consecutive relation. Cf. ll. 344–5, þ *alle ower leasunges beoð unlefliche*.

2314. Z is meaningless, unless we have here one of our modern ellipses. As however, if such were the case, the direct speech should have been used in l. 2315 as well, the reading of C must be considered as original. Cf. Jul. 31, *Ah hehte swiðe don hire ut of his ehsihðe*. This passage, whether pirated or no, throws sufficient light upon the difficulty.

2316–7. *utewiðð*, standing for the usual *wiðuten*. *barre*(*n*)=*bar*, *turnpike*, is a very free translation of *porta*.

2318. See note on l. 2213.

2324. See note on l. 1359.

2329. *treondlin*, a very scarce derivative from O.E. *trendel*=*circle, ball, top*, meaning *to turn, to fall in turning*. Cf. Owl and Night. 135, *þeȝ appel trendli from þon treowe*. See Nares's Glossary, by Halliwell and Wright: *to trend*, v.n. *To turn in an oblique direction*: a nautical term chiefly applied to the direction of a coast, which occurs still in the journals of seamen. 'to *trundle* a hoop' is common everywhere.

2330. *biwende* for *biwente*=*turned round, back*.

2338. *bale bere*=*lamentabilis planctus*. *bere* might surely be the same word which we find in William of Pal. (see Gloss.), and which there means noise. But, not to mention the possibility that our *bere*, meaning here and elsewhere *doleful features*, may later on have developed the meaning of *noise*, I think it wrong to give up our word, the extraction and meaning of which is so certain and well testified, for a word the derivation of which is wholly unknown up to the present.

2349. *mi* refers to *wunne*, as much as to *me iweddet*. The construction cannot be imitated in modern English. In German it would be: *mein mir verlobter*.

2391. Here again C largely altered the text. See Latin original.

2398. For *aflei*, see note on l. 1590.

2401. To judge by its form, *hete* might be O.E., either the same or *hâto*; fortunately for us the same phrase is used in Laȝ. Brut. ii. 446; and as here *hete* rhymes with *mete*=*meat, food*, it is plain that our *hete* means *hatred*.

2403. See note on l. 2214.

2416–7. Cf. Jul. 37, *com sihinde adun softe from heouene a steuene þat seide*, etc.

2424. Same phrase l. 801.

2448–9. Cf. Marg. 22, *do nu broðer hihentliche þet te is ihaten.* See my inquiry, Anglia, v. 102.

2474. See note on l. 1699.

2478. *riue=largely*, derived from O.E. *rîf*, O.N. *rîfr*. The adj. *rife=general, universal*, is still in use.

Interesting, though somewhat less enthusiastic, is Mandevil's description of this miracle. He writes: *And besyde the highe Awtiere, 3 degrees of heighte, is the Fertre of Alabastre, where the bones of Seynte Kateryne liȝn. And the Prelate of the Monkes schewethe the Relykes to the Pilgrymes. And with an Instrument of Sylver, he frotethe the Bones; and thanne ther gothe out a lytylle Oyle, as thoughe it were a maner swetunge, that is nouther lyche to Oyle ne to Bawme; but it is fulle swete of smelle: And of that thei ȝeven a litylle to the Pilgrymes; for there gothe out but litylle quantitee of the Likour.* See Voyage and Travaile of Sir John M. edited by J. O. Halliwell, page 60.

2479. See note on 732–4.

2496. *under*, O.E. *undern*, O.L.G. *undorn*, *undern*, Goth. *undaurns*, O.H.G. *untarn*, the time from nine to twelve o'clock in the morning (Stratm.). Still, according to the Gospel, our Lord died between the 6th and the 9th hour, *i.e.* between 12 and 3 in the afternoon.

GLOSSARY.

The current English meanings are printed in *italics*. The asterisk (*) represents words and forms not occurring in the text. The asterisked key-words are taken from the various readings.

a, *a, an, one*, 65, etc.; an, 21, etc.; ane 2, 99, etc.; anes, 73, 548, 591, 1048, 1283, 1959, 1961.

a. *See* on.

a, *always, (for ever)*, 277, 664, 1668, 1680, 2505; aa, 136, 1480, 1497, 1629, 1701, 1704, 1754, 1856, 2159, 2165, 2294, 2477.

aa. *See* a.

Abacuc, *noun proper*, 1826.

abad. *See* abide.

aber, pret. sing., *from* *abeoren, *to tolerate*, 1544.

abide, 1 p. sing. pres., *from* *abiden, *to abide, await*, 2403; abad, pret. sing., 718; abit, 3 p. sing. pres., 2422.

abuten, *about, round*, 1566, 1644, 1733, 1932, 2008.

acangestu, 2 p. sing. pres., *from* *acangien, *to get mad*, 2081; acanget, pp. 2018.

acomen, *overcome*, 1311.

acwellen, *to kill*, 1808, 1868.

ad, *fire, pyre*, 1356.

Adam, 884.

adeadet, pp. *from* *adeaden, *to mortify*, 2020.

adredde, pp. *from* *adreden, *to be afraid*, 1336.

adun, *down*, 772, 983, 1190, 2028.

aduneward, *downwards*, 1996.

adweschen, inf., *to annihilate*, 948; adweschte, pret. sing., 1190.

afellen, inf., *to overthrow*, 690.

aflei, imp., *from* *afleien, *to drive away*, 2398.

afluhte, *flight, rapidity*, 1995.

agaste, pret. sing., *from* *agasten, *to amaze*, 1249.

ageide, pret. sing., *from* *ageien, *to awe* (?), 1249.

aȝein, *against, back*, 152, 172, 178, 401, 564, 571, 606, 643, 730, 941, 945, 961, 962, etc.

aȝeines, *against*, 651, 761, 1585, 2218.

aȝeinward, *backwards*, 2319.

agrisen, *to shudder*, 2285.

ah, 3 p. *to have, be obliged to*, 352, 523, etc.; ahest, 2 p. sing. pres., 540; ahte, pret. sing., 247, 900; ahten, pl., 261, 293.

ah, *but*, 5, 19, etc.

ahest. *See* ah.

ahne, *own*, 408, 905, 1104, 1205, 1258, 1822.

ahongeden, *from* *ahongien, *to hang up*, 329.

ahte, ahten. *See* ah.

ahte, *cattle, wealth*, 143, 199, 231, 1710.

akaste, pret. sing., *from* *akasten, *to overthrow*, 1124; akast, pp. 1232.

akennet, pp. *from* *akennen, *to bear*, 330.
al, *all*, 101, 131, etc.; alle, 29, 35, etc.; alre, 253, 302, 422, etc.
alde, *old*, 1184, 1371.
aldren, *parents*, 883; aldrene, 81; ealdrene, 100.
aleset, pp. *from* *alesen, *to redeem*, 1144.
alesunge, *redemption*, 1147.
aliȝ, *from* *aliggen, *to decay, cease*, 1628, 2153.
Alixandre, *Alexandria*, 16, 1555; Alixandres, 47, 586.
alle. *See* al.
alles, *entirely*, 795.
almihti, *almighty*, 986, 1094, 1778, 1981.
alre. *See* al.
alswa, *just so*, 286, 288, 1961.
alwealdende, *omnipotent*, 618; alweldende, 1067; alweldinde, 504.
am. *See* beon.
amanset, pp., *from* *amansien, *to execrate*, 2070.
amid, *in the middle, centre*, 1467, 1971; amidde, 1406; amidden, 1356.
an, *sole, mere, allone, only*, 1227; ane, 222, 372, 606, 842, 1172, 2265.
an. *See first* a.
anan, *anon*, 31, 440, 1430, 1580, 1589, 1811, 1876, 1887, 2240, 2453.
ananriht, *quickly, rapidly*, 976, 1871, 1886, 2118, 2188, 2228.
ane. *See* a.
ane. *See* an.
anes. *See first* a.
anhad, *unity*, 931.
anlepi, *unique, only*, 74, 1226, 1282.
ant (7), *and*, 1, 8, etc.
apostles, 1404.
aras. *See* arisen.
arearde, pret. sing., *from* *arearen, *to rear up*, 1060; arerde, 1111.
areaw. *See* areow.
areow, imp., *from* *areowen, *to pity*, 1452; areaw, pret. sing., 1370.
arerde. *See* arearde.
ariht, *rightly*, 1725.
arise. *See* arisen.
arisen, inf., *to arise*, 1218, 2290, 2293; ariseȝ, imp. plur., 1592, arise, pret. opt., 1213; aras, pret. sing., 337, 1111.
Aristotles, *Aristotle*, 851.
aromaz, *aromatic ointment*, 1599, 2194.
art. *See* beon.
arudden, inf., *to rid, free*, 1137; arudd, pp. 916.
as, *as*, 3, 29, etc.
ase, *like*, 31, 1674.
astearde, pret. sing., *from* *astearen, *to resuscitate*, 1043.
aswikeȝ, 3 p. sing. pres., *from* *aswiken, *to cease*, 2157.
aȝet, *till that*, 719, 1305, 1803, 2025.
atstutte, 3 p. pret. sing., *from* *atstutten, *to remain*, 23.
Auguste, *Augusta*, 1556, 1726.
awahte, pret. sing., *from* *awakien, *to awake v.a.*, 1044.
awariede, pp., *from* *awarien, *to curse*, 141, 243, 1066, 2010, 2032.
awarpen, inf., *to lay low*, 486, 591, 880, 1221; aweorp, pret. sing., 835; awarpen, pp. 1277.
awealt. *See* aweld.
*awed, imp., *from* *aweden, *to render insane*, 654; awedde, pp., 1065.
awei, *away*, 746, 829, 1335, 1590, 1813, 2098, 2219.
aweld, imp., *from* *awealden, *to conquer, tame*, 654; aweld, pp., 556; awealt, pp., 1270.

aweorp. *See* awarpen.
awundrede, pret. sing., *from* *awundrien, *to wonder*, 309; awundreden, plur., 1606; awundret, pp., 1242.

ba, *both*, 50, 90, 113, etc.; baðe, 77, 212; beire, 1772.
baldeliche, *boldly*, 718, 728.
bale, *miserable*, 2338.
bale, *misery*, 1755, 2295, 2488; balewe, 552.
balefule, *baleful*, 203, 2038.
balewe. *See* bale.
ban, *bone*, 230, 908, 1099; bane, 2177; banes, 2482.
banles, *boneless*, 250.
bare, *bare*, 845, 1538, 2099, 2177.
barren, plur., *from* *barre, *bar*, 2317.
batewil, ? ? ? 1690.
baðe. *See* ba.
bealden, *to comfort*, 1609.
bearnde, pret. sing., *from* *beornen, *to burn*, 1650; berninde, pres. part., 1353.
beast, *beast*, 2038.
beaten, *to beat*, 1538; beatin, 1178.
beatinge, *beating*, 1603.
bed. *See* beoden.
bede. *See* bidden.
beire. *See* ba.
Belial, 1906.
beisumē, *obedient, obeysome*, 1787.
beo. *See* beon.
beoden, *to command*, 1469; bed, pret. sing., 440, 723, 1355, 1548.
beon, inf., *to be*, 501, 508, 574, etc.; am, 1 p., 462, 464, 1848, 2214, 2302; art, 2 p., 387, 449, 2034, 2163, 2281, 2225, 2378; is, 3 p., 219, 222, 313, 322, etc.; beoð, pres. ind. plur., 262, 297, 345, etc.; beð, 1074; beo, pres. opt. sing., 511, 560, 594, 781, 858, 946, 1008, 1500, 1666, 2140, 2264, 2280, 2411, 2429, 2502; beon, pres. opt. plur., 507, 658, 1707, 1928, 2070; beo, imp. sing., 373, 675, 1078, 1615, 1640, 1841, 2041, 2381; beoð, imp. plur., 2343; wes, pret. sing., 15, 139, etc.; were, 2 pers., 383; weren, pret. plur., 2, 35, 163, etc.; were, opt. sing., 80, 151, 969, 998, 1200, 1219, 1232, 1654, 1865, 2003, 2384; weren, opt. plur., 1212, 1251, 1275, 1632, 2269, 2335.
beoren, inf., *to bear, carry*, 453, 2458; beoren, pres. opt., 1926, beren, pret. plur., 2463; bereð, 1 p. sing. pres., 1056, 2485; iboren, pp., 333, 2163; iborene, pp., 263.
beoð. *See* beon.
bere, *face, mien*, 2338.
beren. *See* beoren.
bereð. *See* beoren.
berninde. *See* bearnde.
beten, inf., *to expiate*, 1396; bette, pret. sing., 1204; ibet, pp., 1212.
betere, *better*, 559.
beð. *See* beon.
bette. *See* beten.
bi, *by, according to*, 57, 2084, 2177.
biblodeget, pp. *from* *biblodegen, *to bloody*, 204.
biburiede, pret. sing., *from* *biburien, *to bury*, 2196; biburieden, plur., 1434, 2464; biburiet, pp., 2251.
bicapede, pret. sing., *from* *bigapen, *to stare at*, 1255.
bicherde, pret. sing., *from* *bichearen, *to outwit*, 1183.
bicluset, pp., *from* *biclusen, *to inclose*, 600.
bicom. *See* bicumen.
bicumen, inf., *to become, happen*, 208; bicom, pret. sing., 1209, 1552.

bidden, inf., *to pray*, 614; bidde, 1 p. sing. pres., 2388; bede, pret. opt., 2369; ibeden, pp., 2431.
bidweolet, pp., *from* *bedweolien, *to bewitch*, 1251.
bieoden, pret. plur., *from* *bigán, *to nurse*, 1601.
biforen, *before*, 51, 58, 1141, 1440, 1613, 1862, 2031, 2208, 2261.
bigað, pres. plur., *from* *bígan, *to pass by*, 1471.
bi&yogh;eoten, inf., *to beget, obtain*, 1619, 2113; bi&yogh;etene, pp., 262.
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biginnen, inf., *to begin*, 279; biginnest, 2 p. sing. pres., 2162; biginneð, imp. plur., 1295; bigon, pret. sing., 31, 205, 305, 613, 745, 749, 1256, 1534, 1608, 1863, 2000, 2078; bigunnen, pret. plur., 292; bigunnen, pp., 395, 678.
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bi&yogh;ulið, pres. plur., *from* *bi&yogh;ulin, *to beguile*, 1054.
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bihefden, inf., *to behead*, 2241, 2316; bihefdet, pp., 2247.
bihealden, *to pour upon*, 1390.
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bikimet ? ? ?, *bent, crooked from one's right self or mind?* 1291.
bileaue, *belief*, 72, etc.
bilimeð, 3 p. sing. pres., *from* *bilimien, *to dismember*, 2130.
biliue, *quickly, at once*, 2279.
bimong, *among(st)*, 198, 256, 915, 2007, 2307, 2414, 2475.
binden, *to bind*, 1178, 1357.
bireadde, pret. sing., *from* *bireaden, *to design*, 1230.
biseche, 1 p. sing. pres., *from* *bisechen, *to beseech*, 2343; bisohte, pret. sing., 184, 2363; bisohten, plur., 1385.
biseh, pret. sing., *from* *biseon, *to look, glance*, 2125; bisið, 3 p. sing. pres., 1936.
biset, pp., *from* *bisétten, *to beset, surround*, 1566.
bisit, 3 p. sing. pres., *from* *bísitten, *to sit by*, 1935.
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bismere, *disgrace, shame*, 552, 1294.
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bistarede, pret. sing., *from* *bistarien, *to stare at*, 306.
bitahte, pret. sing., *from* *bitechen, *to commit*, 611.
bite, *bite*, 2404.
bite, pres. opt., *from* *biten, *to bite*, 2091.
biteuelet, pp., *from* *biteuelen, *to gull*, 1284.
biþenche, imp. sing., *from* *biþenchen, *to invent*, 1887.
bitrumet, pp., *from* *bitrumien, *to inclose*, 1644.
bittre, *bitter*, 2038; bittres, 1689.
bituhhen, *bitwixt*, 1515.
*bituined, pp., *from* *bitunen, *to inclose*, 1644.
bitweonen, *between*, 13.
biwende, pret. sing., *from* *biwenden, *to turn*, 2330.

blikede, pret. sing., *from* *blikien, *to gleam*, 2364.
blinde, *the blind*, 1061.
blisful, *blissful*, 1857; blisfule, 1595.
blisse, *bliss*, 845, 1522, 1708, 1755, 1791, 2295, 2337, 2344; blissen, plur., 1620, 2158.
blissen, pres. opt. plur., *from* *blissien, *to be glad*, 846.
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bliðe, *blithe*, 1857, 2306, 2343.
bliðeliche, *gladly*, 2371.
blod, *blood*, 204, 230, 908, 1897, 2259, 2457; blode, 1543; blodes, 1398.
blodles, *bloodless, strengthless*, 250, 1290.
*blunneð, pres. plur., *from* *blunnen, *to get blunt or dull, to decrease*?, 1702.
bode, *command*, 48, 56.
bodi, *body*, 333, 909, 1539, 1603, 2463; bodies, plur., 1433, 2242, 2249.
bodien, *to command*, 1470.
bodies. *See* bodi.
bokes, plur. *of* *bok, *book*, 837, 855.
bold, *building*, 1649.
bone, *prayer, boon*, 614, 2369, 2388.
bone, *bearer of death, murderer*, 2365.
borien, pres. opt. plur., *from* *borien, *to pierce*, 1926.
bote, *penance*, 1204.
botnede. *See* botneð.
botneð, 3 p. pres. sing. or plur., *from* *botnien, *to cure*, 2488; botnede, pret. sing., 1061.
brec. *See* breokeð.
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briht, *bright*, 1650; brihtre, comp., 1665.
bringen, inf., *to bring*, 394, 440, 595, 723, 1440, 2336; brohte, pret. sing., 520; brohten, plur., 62; ibroht, pp., 263, 275, 1862, 2262, 2306.
brond, *sword, brand*, 2363.
bruche, *sin, wound*, 334, 1203; bruchen, plur., 1210, 1396, 1601.
bruchel, *frail*, 1101, 2003.
bruchen. *See* bruche.
brune, *fire*; o brune, *on fire, burning*, 1355.
budel, *herald, beadle*, 1905.
buggen, *to buy*, 1619.
buhe. *See* buheð.
buheð, pres. plur., *from* *buhen, *to bow, stoop*, 365; buhe, opt. sing., 2368; buhen, opt. plur., 1473.
buhsume, *buxom(ly)*, 1787.
bulden, *to build*, 1642.
bule, plur., *from* *bule, *bull, ox*, 61.
*bunen??? 1522.
bur, *room, chamber, bower*, 138; bure, 1459.
burde, *birth*, 84.
burdeboldes, plur., *from* *burdebold, *hereditary mansion*, 139.
burh, *city, borough*, 64, 1356, 1467, 1642, 2240; burhe, 2317; burhes, gen. sing., 9.
burhȝetes, plur., *from* *burhȝet, *town-gate*, 2174.
burhmen, plur., *from* *burhmon, *citizen*, 1475, 1664; burhmenne, gen. plur., 6.
burhreue, *prefect of a city*, 1904.
buriboldes, plur., *from* *burhbold, *townhall, palace, castle*? 439.

bute, *but, without, except,* 276, etc.; buten, 251, 280, etc.
buuen, *above,* 1522, 2364.

cahten. *See* kecchetȝ.
cang, *dull, foolish,* 258.
carles, *without anxiety,* 26.
chear. *See* chearren.
chearren, pres. opt., *from* *chearren, *to turn,* 2229; chear, imp., 2228.
chele, *cold, frost,* 1686.
cheosen, inf., *to choose,* 1871; cheos, imp. sing., 2227; icheosen, pp., 834.
childhade, dat. *of* *childhad, *childhood,* 79.
chirche, *church,* 32, 833.
clane, *clean,* 2247, 2265.
claȝ, plur. *of* *claȝ, *cloth,* 1417.
claterin, *to crack,* 2000.
cleopien, inf., *to call,* 2169; cleopie, 1 p., 1028; cleopest, 2 p., 360; cleopeȝ, 3 p., 2346; cleopieȝ, plur., 2392; clepien, opt., plur., 2437; cleopede, pret. sing., 405, 1328, 1558, 1908, 1978, 2209, 2375; icleopet, pp., 88, 462, 2447.
cleouen, *to split,* 2001.
clerc, *scholar,* 523; clerkes, plur., 410, 583.
clergesse, *female or lady scholar,* 75.
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cnawe. *See* cnawen.
cnawen, inf., *to know, learn,* 463; cnawe, 1 p. sing. pres., 444, 869; cnaweȝ, pres. plur., 2066; icnawen, pp., 423.
cnawes, *witness?* 1078, 2041.
cnaweȝ. *See* cnawen.
cnawlecheȝ, pres. plur., *from* *cnawlechin, *to acknowledge,* 1343.
cnawlechunge, *acknowledgment,* 1379.
cneolinde, pres. part., *from* *cneolin, *to kneel,* 2374.
cnif, *knife,* 1929.
cniht, *knight, warrior,* 2225; cnihtes, n. a. d. plur., 1394, 1436, 1738, 1810; cnihtene, gen. plur., 1559.
cnotte, nom. sing., *knot,* 1514; cnotten, plur., 1151.
cnottede, pp., *from* *cnottien, *to knot,* 1540.
cnotten. *See* cnotte.
cnotti, *knotty,* 1151.
com, come, comen. *See* cumen.
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crauant, *craven,* 132.
creap, pret. sing., *from* *creopen, *to creep,* 906.
creft, *craft,* 814, 869; creftes, plur., 256, 522, 852.
crefti, *crafty,* 125, 584.
creftiluker, comp. *of* *creftilich, *craftily,* 258.
Crist, *Christ,* 389, 615, 707, 874, 1124, 1125, 1328, 1611, 1623, 1771, 1816, 1881, 1893, 2046, 2064, 2141, 2345, 2446; Criste, 694, 1342, 1412, 1815, 2181, 2492; Cristes, gen., 726.
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crokes, plur. *of* *crok, *trick,* 125.
crokinde, part. pres., *from* *crokin, *to bend, curve,* 256.
cros, *cross,* 726.
cruche, *cross,* 1165.
cruchede, pret. sing., *from* *cruchien, *to cross,* 727.

crune, *crown*, 1570, 1573, 1596, 2141, 2351, 2428.
cudde. *See* cuðen.
cuddeste, sup. *of* *cud, *renowned*, 821.
culurene, gen. plur., *from* *culure, *dove*, 1823.
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cume, pres., *coming*, 26, 412, 671, 2424.
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cun, *family, lineage, manner, wise*, 444, 463; cunnes, gen. sing., 1163, 1912.
cunde, *kind, nature*, 294, 905, 1001, 1004, 1058, 1100, 1110, 1162, 1192; cundes, plur. 988.
cundelich, *natural*, 963.
cundeliche, adv. *in a natural manner*, 1029.
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cunnen, inf., *to know, be able to*, 523; con, 1 3 p. sing. pres., 816, 868; const, 2 p. sing. pres., 2303; constu=const þu, 1642, 2212; cunnen, pres. plur., 944, 1322; cuðe, pret. sing. 1533; cuðen, plur., 1323.
cunnes. *See* cun.
curen, *to choose, or* plur. *of* *cure, *choice*, 1870; icuret, pp., 75.
Cursates, noun pr. 1907.
curt, *court*, 397.
cuð. *See* cuðen.
cuð, adj., *renowned*, 2276; cuðe, 599, 816.
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cuðen, inf., *to announce, make known*, 540; cuðeð, pres. plur., 1339; cuð, imp., 1982; cudde, pret. sing., 1346; icud, pp., 537, 541, 813; icudd, 581, 1910, 2225, 2276; icudde, 410, 1288.
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cwakien, *to tremble, quake*, 1534.
cwalmhus, *death-house, prison*, 1547, 1807; cwalmhuse, 602.
cwarterne, *cell, prison*, 601, 671, 1581, 1820.
cwellere, *executioner*, 2444; cwelleres, plur., 2170.
cwen, *queen*, 1457, 1466, 1556, 1573, 1610, 1611, 1739, 2023, 2058, 2076, 2081, 2145, 2166, 2198.
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cwic, *living, alive*, 1868; cwike, 63, 341.
cwich, 3 p. sing. pres., *from* *cwikien, *to move, stir*, 1254.
cwiddest, 2 p. sing. pres., *from* *cwiddien, *to tell, make known*, 2142.
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dahene, dahes. *See* dei.
dale, *part*, 99.
dame, *lady*, 2080.
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deadlich, *deadly, mortal*, 966, 1890; dedlich, 927, 1048, 1101, 1113, 1195.

deah, 3 p. sing. pres., *from* *duhen, *to become, suit*, 1833; deh, 1435, 2197.
dearieð, pres. plur., *from* *dearien, *to lurk, hide oneself*, 554; dearede, pret. sing., 2020; darede, pret. sing., 1131.
dearne, *dark, hidden*, 575, 576; derne, 1333.
dearnliche, *privately*, 406.
deað, *death*, 165, 337, 566, 959, 1092, 1124, 1142, 1160, 1334, 1363, 1374, 1430, 2223, 2268, 2292, 2393, 2434; deð, 702, 926, 965, 967, 1006, 1097, 1125, 1136, 1194, 1215, 1842, 1883; deaðe, 1112, 1214, 1489, 2100, 2206, 2405; deaðes, gen., 1138.
deaue, *the deaf*, 1062.
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dede, *deed*, 1123, 1914; deden, plur., 576, 1461.
dedlich. *See* deadlich.
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dei, *day*, 436, 598, 746, 787, 848, 1305, 1413, 1949, 2182, 2283, 2495, 2497; deies, gen. sing., 1077; dahes, plur., 1551, 1824, 1918; dahene, gen. plur., 2469.
deien, inf., *to die*, 957, 1088, 1102, 1106, 1875, 2284; deide, pret. sing., 335, 1098, 1109, 1116, 1139, 1187, 1202, 2468.
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demen, inf., *to deem, judge*, 340, 567; demest, 2 sing. pres., 1462; demden, pret. plur., 328.
deope, *deeply*, 388, 1307.
deopnesse, *depth*, 979.
deopschipe, *depth*, 1333.
deor, plur., *deer*, 2244.
deore, *dear*, 632, 651, 1158, 1369, 1594, 1837, 2145, 2498.
deorewurðe, *precious*, 633, 680, 1076, 1645, 1657, 1770, 1894, 2145.
deorliche, *sumptuously*, 1435.
deouel, acc. sing., *devil*, 1184; deouele, dat., 200; deoueles, gen., 166; deoules, 1905, 2123, 2312; deoulen, nom. plur., 553; deouelen, dat. plur., 211.
derf, *pain, painful, cruel*, 2393; derue, 1889; derure, comp., 947; deruest, sup., 2101; derueste, 566.
derfliche, *painfully, miserably*, 957, 1088.
derfschipe, *baseness, vileness*, 977.
derne. *See* dearne.
derue, deruest, derueste. *See* derf.
derueð, 3 sing. pres., *from* *deruen, *to grieve, afflict*, 1669.
derure. *See* derf.
desputinge, *argument*, 561.
dest, deð. *See* don *and* deað.
dihten, *to arrange, constitute*, 1460; idiht, pp., 1373, 1595, 1843.
diuerin, *to tremble*, 622.
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dohter, *daughter*, 74, 464, 676, 1837.
dom, *judgment*, 1202, 2118.
domesdei, *doomsday*, 339.
don, inf., *to do*, 565, 783, 973, 995, 998, 1844, 2100, 2281, 2406; donne, 782, 2171, 2198; do, 1 pers., 505; dest, 2 pers., 211, 753, 2105, 2282; deð, 3 pers., 1490, 2405; doð, pres. plur., 458, 1142, 2394; do, opt., 1849, 2087, 2406; do, imp., 783, 1914, 2110, 2448; dude, pret. sing., 630, 1047, 1135, 1541, 1825, 2028; duden, plur., 29, 166, 167, etc.; ido, pp, 1123, 1914; idon, 437, 1437.
donne. *See* don.
dotestu, 2 sing. pres., = dotest þu, *from* *dotien, *to rave*, 2080.
doð. *See* don.
draf. *See* driueð.

drahen, inf., *to suffer, draw*, 1187, 1891, 1966; droh, pret. sing., 1087, 1363; drohe, 2 pers., 2434; drohen, pret. plur., 2124, 2173; idrahen, pp., 1194, 1949.
dream, *music, joy*, 1488, 1832.
dred. *See* dreden.
dred, *fear*, 165.
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dreden, inf., *to dread, fear*, 622, 1842; drede, 1 pers. sing. pres., 762, 1488, 1882, 2103; drede*ð*, 3 pers., 1215; drede, pres. plur., 1393, 1593; dred, imp., 1621, 1847, 2144; dredde, pret. opt. sing., 1913.
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drehde. *See* drehen.
drehen, inf., *to suffer, draw*, 629, 965, 1087, 1097, 1374, 1736, 1891, 2101, 2393; dreien, 33, 2206; dreie, opt. sing., 1489; drehde, pret. sing., 1160; drehen (C. druhen), pret. plur., 631.
dreori, *gloomy, miserable*, 2021.
dreoriliche, *miserably*, 1875, 2284.
drihtfare, *glorious procession*, 1832.
drihtin, *the Lord*, 696, 1093, 1122, 1131, 1369, 1431, 1594, 1614, 1736, 1833, 2146; drihtines, gen., 676, 1436.
drihtnesse, *glory, splendour*, 1120, 1197, 1337.
driueles, plur. *of* *driuel, *slave, servant*, 2123.
driuen. *See* driue*ð*.
driue*ð*, 3 p. sing. pres., *to do, drive, rush*, 425; pres. plur., 214; draf, pret. sing., 1065, 1997; driuen, pret. plur., 1372; idriuen, pp., 1799.
droh, drohe, drohen. *See* drahen.
druicninde, part. pres., *from* *drucnin, *to stun, be stunned*, 2021.
drupest, sup. *of* *drup, *dejected*, 2022.
*drupninde, part. pres., *from* *drupnin, *to be dejected*, 2021.
dude, duden. *See* don.
duhti, *good, worthy, doughty*, 781.
dult, pp. *of* *dullen, *to blunt, dull*, 1262.
dumbe, *the dumb*, 1062.
dun, adv. *down*, 1587.
dune, *din*, 1998.
dunewardes, *downwards*, 1967; duneward, 2374.
dunriht, *right down*, 1997.
dunt, *blow, stroke*, 1999, 2050, 2456.
*durcninde, part. pres. *of* *dearcnien? *to hide oneself*, 2021.
duren, pres. plur. *from* *durren, *to dare*, 1324; durste, pret. sing., 1308.
dusi, *foolish*, 781, 978; dusie, 599.
dusilec, *folly*, 424.
dusischipes, plur. *of* *dusischipe, *folly*, 1799.
duste. *See* dusten.
dusten, inf., *to throw, strike, dash*, 1967; dustest, 2 p. sing. pres., 983; duste, pret. sing., 1092, 1999.
dute, *doubt*, 2430.
duuelrihtes, *vertically*, 1587. Halliwell gives 'develing' a similar form, = laying flat, and quotes Arthur and Merlin 287 and Bevis of Hampton 27.

eadi, *blessed, blissful, holy*, 864, 1237, 1953, 2127; eadie, 748, 1805, 2490.
ealdrene. *See* aldren.
eanes, *once*, 124.
ear, *before, first, ere*, 509, 560, 598, 876, 1312, 1383, 1895.
eare, *ear*, 1719; earen, plur., 497, 1128.
earest, *first*, 1213; eareste, 883; earst, 422, 2162.
earliche, *early*, 115, 859.

earst. *See* earest.
eauer, *ever, always,* 111, 594, 734, 1121, 1225, 1458, 1663, 1678, 1692, 1712, 1848, 1951, 2023, 2104, 2394, 2436, 2485.
eauereuch, *every,* 1422.
eauerihwer, *everywhere,* 682.
eawles, plur. *of* *eawel, *awl,* 2178.
ec, *also,* 928.
eche, *eternal, eternity,* 298, 300, 474, 478, 872, 1624, 1760, 2295, 2341, 2421.
echeliche, *eternally,* 2355.
ecnesse, *eternity,* 664, 2505.
eft, *again, further,* 339, 488, 925, 1438, 2354.
efter, *after, according to,* 17, 743, 935, 971, 1218, 1457, 1462, 1855, 2142, 2321.
egge, *edge,* 2404.
ehe, *eye,* 1056, 1719; ehnen, plur., 112, 307, 496, 1977.
ehsihðe, (*eye*)-*sight,* 2315.
eie, *terror,* 558, 1492.
eileð, 3 p. sing. pres., *from* *eilen, *to molest,* 1684.
eisfule, *awful,* 40.
eiðer, *either,* 1958.
elles, *else,* 1524.
elnede, 3 p. sing. pret., *from* *elnien, *to strengthen, comfort,* 673, 1365; elnedest, 2 p., 628.
empti, *empty, void,* 392, 839, 864.
ende, *end, part, district,* 298, 394, 587, 706, 1476, 1555, 1791, 2158.
endelese, *endless,* 1620, 1633, 1694, 1884, 2154.
endin, *to end,* 294.
endunge, *end, termination,* 289.
engel, *angel,* 666, 673, 1822, 1994; engles, plur., 291, 1598, 1830, 2412, 2460.
eni, *any,* 1347, 1648, 1661, 1692, 1710, 1735, 1921.
eode. *See* gað.
eoile, *oil,* 2478, 2484.
eorles, plur. *of* *eorl, *noble, earl,* 636.
eornen, inf., *to run,* 2268; rinneð, 3 p. sing. pres., 2477; ron, pret. sing., 203.
eorðe, *earth,* 352, 1017, 1346, 1781, 2220.
eorðlich, *earthly,* 1717, 1719, 2148; eorðliche, 1622, 2493.
ernde, imp., *from* *erndien, *to commend,* 2127.
erueð, *difficult,* 998.
Esculapies, gen. *of* *Esculapie, *Esculapius,* 852.
eskest, 2 p. sing. pres., *from* *eskien, *to ask,* 1716.
estlonde, dat. *of* *estlond, *eastern land, East,* 535, 1304.
eð, *easy,* 1219.
ete, pret. *or* pres. opt. sing., *from* *eten, *to eat,* 1549.
etheold, pret. sing., *from* *ethalden, *to retain, detain,* 99, 1223.
eðsene, *easily seen, plain,* 381, 1033.
etsterten, *to escape,* 700, 2095.
etwat, pret. sing., *from* *etwiten, *to reproach,* 2332.
euch, *each, every,* 20, 201, 255, 286, etc.
euchan, *every one,* 54, 57.
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*lungunge, *longing? desire?* 1679. *Perhaps miswritten from* linnunge, *end, ceasing.*
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nabbe, 1 p. pres. sing., *from* *nabben, *to be in want of, not to have*, 1748; nauest, 2 p., 751; naueð, 3 p., 274; nabbe, pres. plur., 1266; naue, imp., 782; nefde, pret. sing., 665, 1246, 2415.
nai, *Nay!* 776, 821, 2287.
nakede, *the naked*, 102.
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nat, 1 p., *from* *nuten, *to ignore, not to know*, 443, 511; nuste, pret. sing., 149, 1535, 2313; nusten, pret. plur., 1802.
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nawiht, *nothing, not*, 283, 473, 475, 607, 675, 747, 759, 762, etc.; nawit, 1533.
nawt, *not*, 85, 346, 751, 768, 778, etc.
ne, *not, nor*, 109, etc.
neauer, *never*, 124, 257, 279, etc.; neuer, 1254.
nebschaft, *face*, 447, 1446; nebscheft, 913.
nede (inst. *of* *ned, *necessity*), *needs*, 1869.
nefde. *See* nabbe.
neh, *nigh, near*, 2094.
neiles, plur. *of* *neil, *nail*, 2120.
nempnede, pret. sing., *from* *nempnen, *to name, call*, 1329; inempnet, pp., 76.
neode, *desire, want, need*, 9, 2395.
neodeles, *unconstrained(ly)*, 1023, 1170.
neodfule, *the needy*, 102.
neomen, inf., *to take, assume*, 1001, 1179, 2117, 2407; neome, pres. opt. sing., 2407; nom, pret. sing., 908, 1023, 1170, 1817; nomen, pret. plur., 1433.
neowe, *new*, 2106.
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niht, *night*, 1432, 1580, 1682, 1748, 1741, 2189, 2250; nihtes, gen., 1077.
nis, 3 p. sing. pres., *from* *ne

beon, *not to be*, 234, 280, 299, etc.; nes, pret. ind. sing., 118, 123, 304, etc.; nere, pret. opt. sing., 898, 1050, 1082, 1086, 1278, 1310; neren, pret. ind. plur., 2250; pret. opt. plur., 317.
no, *not*, 1939, 2232.
noht, *nothing*, 343, 1714, 2103.
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nome, *name*, 443, 461, 651, 660, 680, 765, 942, 1040, 1076, 1329, 1380, 1431, 1472, 1839, 1983; nomen, plur., 269.
nomecuðe, *renowned*, 537; nomecuðest, comp., 815.
nomeliche, *especially*, 21.
nomen. *See* neomen.
nomen. *See* nome.
noðeles, *not the less, in spite of all*, 1869.
Nouembres, gen. *of* Nouembre, *November*, 1414, 2183, 2494.
nowcin, *misery*? 1171, 1683, 1840, 2395.
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nowðer, *neither*, 230, 361, 443, 509, 621, 1164, 1176, 1416, 1503, 1517, 1549, 1685, 1686, 1687, 1703, 2071.
nu, *now*, 393, 503, 514, 795, 818, 823, 968, 977, 1078, 1260, etc.
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of, *of, from*, 79, etc.
*ofcumen, pp., *from* *ofcumen, *to conquer*? 560.
ofdred, pp., *from* *ofdreden, *to fear*, 675.
*ofdutet, pp., *from* *ofduten, *to doubt*, 2430.
ofearned, pp., *from* *ofearnen, *to earn, deserve*, 2223.
offearet, pp., *from* *offearen, *to frighten*, 90, 670, 1244.
offrin, *to offer*, 1898; offrede, pret. sing., 1899.
offruht, pp., *from* *offurhten, *to frighten*, 670, 1244, 1615.
ofhungret, pp., *from* *ofhungren, *to hunger, famish*? 1030.
ofseruin, *to deserve*, 2137.
ofte, *often*, 120; oftest, sup., 113.
ofþunchunge, *displeasure*, 1688.
oht, *good, worthy, genuine*, 1712, 1716.
oht, *ought, anything*, 1913.
olhnunge, *flattery*, 1492.
on, *on, in*, 2, 20, etc.; o, 41, 45, etc.
on, 1 p. sing. pres., *from* *unnen, *not to grudge, to allow*, 1744; unnen, pres. plur., 2344.
onden, acc. sing. ? *of* *onde, *envy*, 891.
onont, *concerning, in regard to, about*, 455, 1096, 1109, 1115, 1118, 1120, 1159, 1177, 2496.
onsware, *answer*, 978; onswere, 357.
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onswerien, inf., *to answer*, 812; onswerie, 1 p., 1711; onswerie, pres. opt. sing., 516; onswerede, pret. sing., 460, 543, 577, 953, 1129, 1296, 1391, 1483, 1639, 1877.
ontende, pret. sing., *from* *ontenden, *to kindle*, 1404.
open, *open*, 1128.
orcost, *wealth*, 1709.

oðer, *or*, 93, 112, etc.
oðer, *other, others*, 101, 274, 479, 489, 739, 790, 803, etc.; oðere, 983, 1127, 1675, 1776; oðre, 30, 1051, 1138, 1140, 1141, 1297, 1365, 1475, 1962, 1966, 2082, 2224, 2229.
ouer, *over*, 2030.
oueral, *everywhere, all over*, 727, 1470, 1778, 2017, 2308.
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ouercumen, inf., *to overcome*, 418, 803, 959, 967; ouercom, pret. sing., 1125, 1231; ouercumen, pp., 15, 132, 560.
ouergeaðð, 3 p. sing. pres., *from* *ouergan, *to traverse, go over, pass over*, 1883; ouergan, pp., 519.
ow, *you, yours*, 275, 276, 346, etc.
ower, *your, of you, yours*, 344, 570, 642, 805, 807, 830, etc.

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passiun, *passion*, 1157, 2390, 2433.
pel, *pall*, 1450.
Philistiones, gen. *of* *Philistion, *Philistio*, 854.
pikes, plur. *of* *pic, *pike, spike*, 1923, 1929.
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pine, *pain*, 1157, 1912, 2139, 2152, 2156, 2390; pinen, plur., 42, 1031, 1616, 2493.
pineðð, 3 p. sing. pres., *from* *pinen, *to torment*, 1807.
pinfule, *tormenting*, 1955.
place, *place, presence*, 1309.
Platunes, gen. *of* *Platun, *Plato*, 855.
pleiende, pres. part., *from* *pleien, *to play*, 1676.
plohen, plur. *of* *plohe, *play*, 106.
Porphire, *Porphirius*, 1558, 1578, 1640, etc.
poure, *poor*, 50, 63.
preones, plur. *of* *preon, *nail, point*, 1924.
prince, *prince, chief*, 579, 1559.
prophete, *prophet*, 1826.
prud, *proud*, 1310; prude, 579.
prudeliche, *proudly, gorgeously*, 578, 1448.
puisun, *poison*, 2312.
purpre, *purple*, 1450.

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rake, *maw, jaws*, 917, 1138.
raketehen, plur. *of* *raketeie, *chain*, 917.
raðe, *quickly, readily*, 555, 972.
rawe, *row, line*, 1930.
read, *advice, counsel, regard*, 6, 580, 1370, 1453, 1945, 1975.
reade, adj., *red*, 1360, 1421.
readesmen, plur. *of* *readesmon, *counsellor*, 574.
readliche, *readily*, 1409.
ream, *weeping, lamentation*, 2293; reames, pl. 162.
reauin, *to rob, bereave*, 1222.
refschipe, *government*, 11.
reisun, *account*, 2216.
remen, *to weep; lament*, 2339.
renden, inf., *to rend, lacerate*, 2121.
reoðeren, plur. *of* *reoðer, *rother, ox*, 60.
reowfule, *rueful*, 162.
reowðe, *sorrow*, 2340.
reowðfulliche, *piteously*, 1974.
reste, *rest*, 2154, 2341.
resteðð, 3 p. sing. pres., *from* *resten, *to rest*, 2481.
reuen, plur. *of* *reue, *prefect*, 1950.
riche, subs., *kingdom*, 47, 1792, 2155, 2342.
riche, *rich, noble*, 50, 60, 2328.
riht, *right*, 873, 950, 961, 1079, 2103; rihte, 769, 1509, 1638, 2438, 2489.

rihtbileafde, *those who have the true faith, true believers*, 2377.
rihte, pret. sing., *from* *rihten, *to direct, correct*, 1751.
rihtwise, *righteous*, 1229.
rihtwisliche, *honestly, fairly*, 752.
ring, *ring*, 1508.
rinneð. *See* eornen.
riue, *abundantly*, 2478.
rixleð, pres plur., *from* *rixlien, *to rule*, 224.
rixlinge, *reign*, 44.
rode, *cross, rood*, 193, 926, 1136, 1158, 1198, 1334, 1901, 2500.
Rome, *Rome*, 4, 11, 28.
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ronnes, plur. *of* *ron, *love poem*, 108.
rose, *rose*, 1423.
roten, plur. *of* *rote, *root*, 2122.
rudie, *ruddy*, 1421.
run, *secret, mystery*, 1333; runes, plur., 575.
rune, *stream, flow, course*, 1398, 1934, 2005.
ruten, pret. plur., *from* *ruten, *to dart*, 2005.

sahen, plur. *of* *sahe, *expression, saying*, 358, 382, 646.
sake, *sake*, 98.
saluin, *to save*, 1025.
sar, *sore, ache*, 1164, 1685.
sare, adv., *sore, bitterly*, 2238, 2325.
sari, *sad*, 2327.
Sathanesses, gen. *of* *Sathanes, *Satan*, 2210.
sauure, *savoury, delicious*, 1527.
sawle, *soul*, 213, 2409; sawlen, plur., 291.
schad, *faculty of distinction*, 238.
schafte, *creature, product*, 237, 366, 882; schaftes, plur., 249.
schal, 1, 3 p., *to owe, be obliged, (shall, ought) to be or have to (do)*, 241, 339, 402, etc.; schalt, 2 p., 396, 515, 783, 1457, 1476, 1613, 1618, 2230, 2276; schaltu= shalt þu, 2094, 2112; schulen, pres. plur., 277, 394, 574, 638, 689, 697, 784, 810, etc.; schullen, 2358; schuldest, 2 p. pret. sing., 468, 1019; schulde, 3 p. 252, 604, 896, 992, 1439, 1448, 2257, 2365; schulden, pret. plur., 288, 621.
schape, *shape, figure*, 448, 1447.
scharp, *sharp*, 2234; scharpe, 1925.
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schawin, inf., *to show*, 2090; schaweð, 3 p. sing. pres., 449; schawið, pres. plur., 1349; schaw, imp., 506; schawde, pret. sing., 883, 913, 1036, 1331, 1834; ischawet, pp., 1561.
schelde, dat. *of* *scheld, *shield*, 809.
schendlac, *shame, disgrace*, 1278.
schene, *beautiful, bright*, 447, 1446; schenre, comp., 1646.
scheome, *shame*, 91, 349, 1279, 1281; schome, 808.
scheop, pret. sing., *from* *scheapen, *to create, shape*, 217, 303; schop, 238; ischapen, pp., 219; ischapene, pp., 1783.
scheoteð, imp. plur., *from* *scheoten, *to shoot*, 811.
schep, plur. *of* *schep, *sheep*, 60.
schininde, pres. part., *from* *schinen, *to shine*, 1646.
schir, *sheer, mere*, 1279.
schome. *See* scheome.
schop. *See* scheop.
schrenchte, pret. sing., *from* *schrenchen, *to cheat*, 1184.
schrud, *clothing, shroud*, 912.
schrudde, pret. sing., *from* *schruden, *to shroud*, 910; ischrud, pp., 1449; ischrudd, 1182.
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schuldi, *guilty*, 2264.

schunien, inf., *to refuse, shun*, 810; schunie, pres. opt. sing., 1794.
schuppent, *creator*, 253, 302, 366, 882, 911.
schurgen, plur. *of* *schurge, *scourge*, 1540.
scolmeistres, plur. *of* *scolmeister, *schoolmaster*, 521.
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sea, *sea*, 1782.
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seggen, inf., *to say*, 327, 638, 712, 749, 826, 877, 1315, 1535, 2263, 2471; segge, 1 p. sing. pres., 868, 1008, 1079, 1090, 1463, 1718; seist, 2 p. sing. pres., 391, 503, 954, 1080; seiþ, 3 p sing. pres., 486, 553; seggeþ, pres. plur., 321, 349; sei, imp., 1350, 2210; seide, 1, 3 p. pret. sing., 153, 355, 442, 460, 482, 603, etc.; seidest, 2 p. pret. sing., 634; seiden, pret. plur., 532; iseid, pp., 404, 665, 1384, 1993, 2362, 2415.
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sehene, pp., *visible*, 1784.
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selhþen, plur. *of* *selhþe, *joy, bliss*, 893.
seli, *blissful*, 1410, 1453.
semlich, *seemly, pleasant*, 1447; semliche, 448.
sende, 1 p. sing. pres., *of* *senden *to send*, 2409; sent, 3 p. pres. sing., 1528; sende, pret. sing., 84, 150, 407; isend, pp., 711; isent, 1574.
seolf, *self*, 58, 96, 1083, 1091, 1095, 1567, 1829, 1835, 1901, 2378; seoluen, 130, 362, 634, 1024, 1112, 1126, 1139, 1144, 1173, 1291, 1454, 1835, 2072, 2353.
seoluer, *silver*, 268, 493, 1654.
seon, inf., *to see*, 1557, 1718, 2056, 2289; seh, pret. sing., 170, 476, 1562, 1911, 2321; sehen, pret. plur., 278, 1598, 2057. *See* iseon.
seoþen, *then, afterwards*, 397; seoþþen, 827, 1332.
seouen, *seven*, 1665.
seruiþ, pres. plur., *from* *seruin, *to serve*, 2073.
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setten, inf., *to set, put*, 825, 1468; sete, imp., 646; sette, pret. sing., 1571; iset, pp., 114, 284, 383, 1972, 2411; isette, 359, 1758.
sihen, *to go, walk, run*, 2321; sihinde, pres. part., 2417; isihen, pp., 2055.
sihþe, *sight, vision*, 496, 904, 1607, 2288; sihþen, plur., 1731.
sikel, *sickle*, 825.
siker, *sure, certain*, 25, 1007; sikere, 1217.
singinde, pres. part. *of* *singen, *to sing*, 1673.
siþe, *times* (*as in four, five, times*), 793, 1287; siþes, 1665.
sitten, *to sit*, 1562; set, pret. sing., 45, 138, 722; seten, pret. plur., 1253, 2008; iseten, pp., 1597.
sker, adv., *clean, quite, entirely*, 867.
slaht, *slaughter*, 198.
slakie, 1 p. sing. pres., *from* *slakien, *to slack, relax*, 2136.
slec, *mud*, 1662.
slepten, pret. plur., *from* *slepen, *to sleep*, 1426.
sloh, *slough*, 1662.
sloh, pret. sing., *from* *slean, *to slay*, 1126; islein, pp., 199; isleine, 2009.
smeal, *smell*, 1588; smelle, gen. plur., 617.

smealleð, 3 pers. sing. pres. *from* *smellen, *to smell*, 1526; smellinde, pres. part., 2195.
smeate, *pure, purified*, 1655.
smecheð, 3 p. sing. pres., *from* *smecchen, *to taste*, 1526.
smelle. *See* smeal.
smellinde. *See* smealleð.
smertliche, *smartly, sharply*, 1990.
smeðest, sup. *of* *smeðe, *smooth*, 1655, 1661.
smeðeliche, *smoothly, lightly*, 356.
smirede, pret. sing., *from* *smirien, *to smear, anoint*, 2193; smireden, pret. plur., 1600.
smirkinde, pres. part., *from* *smirkien, *to smirk, smile*, 356, 1484.
smirles, *ointment*, 1599, 2194.
smit, imp., *from* *smiten, *to smite*, 1990.
snawhwite, *snow-white*, 2443.
softe, *soft, mild*, 616, 1528.
sohte, pret. sing., *from* *sechen, *to seek*, 975.
somet, *together*, 532, 931, 974, 1409, 1673, 1676, 1677, 2059.
sonde, *messenger*, 152, 431, 603.
sondesmon, *messenger*, 517.
sone, *soon*, 107, 476, 700, 829, 892, 1328, 1541, 1591, 1628, 1876, 1946, 2057, 2114, 2157, 2262.
songes, plur. *of* *song, *song*, 107.
sorhe, *sorrow*, 1165, 1685.
sorhful, *sorrowful*, 2327.
soð, *sooth, true, right*, 871, 924, 929, 930, 932, 955, 958, 970, 1002, 1005, etc.; soðe, 153, 189, 477, 1108, 1522, 2237.
sotliche, *foolishly*, 359.
sotschipe, *folly*, 322; sotschipes, 1937.
sotte, *foolish*, 107.
spaken, plur. *of* *spake, *spoke*, 1921.
sparieð, pres. plur., *from* *sparien, *to spare*, 807.
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speche, *speech*, 451, 495, 807.
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spende, pret. sing., *from* *spenden, *to spend*, 101.
speoken, inf., *to speak*, 1577, 2058; speokene, 312; spec, pret. sing., 1836; spek, 308.
sprong, pret. sing., *from* *springen, *to spring*, 2456.
sprung, *origin*, 320.
sputin, *to argue, dispute*, 1308.
stalewurðe, *steadfast, brave*, 702, 1612, 1841, 2168.
stalle, dat. *of* *stal, *stand, post, station*, 683.
stan, *stone*, 266, 1253; stanes, plur., 1657.
stanene, *of stone, stony*, 2480.
starcliche, *mightily*, 717.
starke, *strong*, 1925.
steah. *See* stihen.
steap, pret. sing., *from* *stapen, *to step, go*, 1852; step, 713.
steape, *shining*, 307; steapre, comp., 1647.
steoren, inf. *to steer, govern*, 362; steorede, pret. sing., 10.
steorre, *star*, 1648; steorren, plur., 714.
steortnaket, *stark-naked*, 1537.
steðelfest, *constant, steadfast*, 71.
steuene, *voice*, 206, 716, 1042, 1386, 1980, 2033, 2166, 2416, 2441.
steuentið, pres. plur., *from* *steuenten, *to stop*, 1265.
stew, imp., *from* *stewien, *to stow, stop, desist*, 374, 1529; istewet, pp. 658.
stihen, inf., *to ascend*, 1012, 1613; steah, pret. sing., 338, 714, 1854.
stille, *still, silent*, 180, 373, 658, 1253, 1265, 1641, 1980, 2023.
stille, imp., *from* *stillen, *to stop*, v.a., 1530.

stod. *See* stonden.
stonden, inf., *to stand*, 1480; stont, 3 p. sing. pres., 1481; stondeþ, pres. plur., 635; stond, imp., 1841; stod, pret. sing., 180, 197, 596, 716, 742, 2023; stoden, pret. plur., 736, 1385, 2007.
storliche, *greatly*, 1268.
storuene, pp. *from* *steoruen, *to die*, 1043.
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stream, *stream*, 2479.
streche, imp. sing., *from* *strecchen, *to stretch, hold*, 2233; strahte, pret. sing., 2441.
strencþe. *See* strengþe.
strengen, *to fortify, strengthen*, 941; istrenget, pp., 717, 2167.
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strengþe, *strength*, 649, 701, 1517; strencþe, 1014, 1234, 1269.
strete, *street*, 734, 1656.
strif, *strife, fight, quarrel*, 681, 701, 735, 751, 795, 940.
strikeþ, 3 p. sing. pres., *from* *striken, *to run, rush*, 2479; strikinde, pres. part., 732.
stronge, *strong*, 41, 1026; strengre, comp., 2096; strengest, sup., 733.
strupen, *to strip*, 1537.
stucchen, plur. *of* *stucche, *piece, fragment, stick*, 1992, 2006.
stude, *stead, place*, 3, 683, 2453.
studgi, pres. plur., *from* *studgin, *to stop, cease*, 1264.
stunde, *time*, 1263.
sturede. *See* sturien.
sturien, inf., *to stir, move*, 361, 1267; sturede, pret. sing., 2115; isturet, pp., 796.
stute, imp. sing., *from* *stutten, *to leave off, desist*, 1529.
sulliche, *strange, mysterious*, 382.
sum, *some*, 303, 811, 1145; summe, 8, 37, etc.
sumdel, *somewhat, a little*, 669, 1448, 2331.
sumerlich, *summerlike*, 1663.
sumhwet, *something*, 506, 1295.
summe. *See* sum.
sundrin, *to separate, be separated, sundered*, 1776.
sune, *son*, 327, 615, 955, 1095, 1108, 1220, 1344, 1770, 2064, 2210.
sunful, *sinful*, 198.
sunne, *sin*, 91, 1172, 1195.
sunne, *sun*, 270, 351, 1666, 1782.
sutel, *plain, evident*, 322, 381, 1033.
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suteleþ, 3 pers. sing. pres., *to be shown, manifested, to show, manifest*, 1089; sutelede, pret. sing., 1036, 1834.
suteliche, *manifestly*, 1332.
swa, *so, thus, when, as*, 154, 171, 628, 657, 665, 921, etc.; se, 49, etc.
swarf, pret. sing., *from* *sweoruen, *to float, wave*, 2181.
sweord, *sword*, 2090, 2180, 2234, 2451; sweordes, gen. sing., 2404.
sweouete, dat. *of* *sweouet, *slumber*, 1427.
swerie, 1 p. sing. pres., *from* *swerien, *to swear*, 2084.
swete, *sweet*, 616, 1525; swettre, comp., 1691. *See* swote.
sweteliche, *sweetly*, 674.
*swetewil, *so sweet as you may wish*?, 1690.
swettre. *See* swete.
sweuen, *dream, swoon*, 1560.
swifte, *swift, transitory, short*, 2156.
swiftliche, *swiftly, quickly*, 690, 2442.
swike, pres. opt. sing., *from* *swiken, *to stop*, 1937.

swinkes, gen. sing. *of* *swinc, *labour, pain*, 805.
swipte, pret. sing., *from* *swippen, *to strike*, 2452; swipten, pret. plur., 2179.
swire, *neck*, 2091, 2233, 2443.
swiðe, *very, quickly, very much, much*, 66, 121, 150, 307, 309, etc.; swiðere, comp., 311, 413; swiðest, sup., 733, 2076.
swote, *sweet*, 1588, 2195; swottre, comp., 1691; swotest, sup., 617. *See* swete.
swoteliche, *sweetly*, 1392, 1427, 1525. *See* sweteliche.
swuch, *such*, 140, 385, 648, 667, 691, 1582, 1832, 1956, 1999, 2005; swucche, 128, 265, 374, etc.
Sýnai, *Sinai*, 2465.

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wunden, plur. *of* *wunde, *wound*, 1600.
wunder, *wonder, miracle*, 151, 691; wundres, plur., 922, 1072, 1133, 2454, 2473.

wundrede, pret. sing., *from* *wundrien, *to wonder*, 377.
wundri, *wonderful*, 1016.
wune, wunede, wuneð. *See* wunien.
wunien, inf., *to live, dwell, stay, use to*, 573, 919, 1760; wuneð, 3 p. sing. pres., 246, 919; wuneð, plur., 593; wune, imp. sing., 644; wuniende, pres. part., 65; wunede, pret. sing., 8; iwunet, pp., 1740, 1951.
wunne, *joy, happiness*, 1501, 1523, 1627, 1756, 2296, 2349, 2423; wunnen, plur., 1695.
wununge, *dwelling-place*, 2423.
wurche. *See* wurchen.
wurchen, inf., *to work, effect, do*, 171; wurchest, 2 p. sing. pres., 2108; wurcheð, 3 p. sing. pres., 871, 491, 2472; wurchið, pres. plur., 1053; wurche, pres. opt., 1938; wrahte, pret. sing., 369, 922, 1068, 1071, 1133, 1766, 2039; iwrahte, pp., 282.
wurgið. *See* wurðgin.
wurpen. *See* warpen.
wurse, *worse*, 168.
wursi, pres. opt. sing., *from* *wursien, *to impair*, 2135.
wurð, *worth, worthy*, 70, 343, 1714, 2061, 2231; wurðe, 507, 1445, 2062.
wurðen, inf., *to grow, become, originate*, 241, 993, 1257; warð, pret. sing., 27, 1242; wurðen, pret. plur., 1605, 1727.
wurðful, *worthy, honourable*, 1017.
wurðgin, inf., *to revere, worship*, 55; wurgið, pres. plur., 272; wurðgin, opt. plur., 660; wurðgede, pret. sing., 59; iwurðget, pp., 508.
wurðliche, *venerable*, 1564.
wurðmunt, *honour, reverence*, 216, 244, 1444, 1474.
wurðschipe, *worship, reverence*, 472, 505, 1388, 1445, 1482, 1502, 1626, 2062.

Ylirie, *Illyria*, 22.
ymagè, *image, statue*, 1465.

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